DEPARTMENT OF ANTHROPOLOGY
GOVERNMENT OF INDIA

MEMOIR No. 3
1956

OLLARI
A Dravidian Speech

Sudhibhushan Bhattacharya

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A Dravidian Speech

By
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DEDICATED to the memory of Robert Caldwell (1814-1891), founder of Dravidian Philology, whose pioneer work *A Comparative Grammar of the Dravidian or South Indian Family of Languages* appeared one hundred years ago.

December 14, 1956

CONTENTS

PAGE

Preface vii

Abbreviations ix

1. Introduction 1

PART ONE

2. Phonology

A. Descriptive Phonology

(i) Vowels 9

(ii) Single consonants 10

(iii) Clusters made of two consonants 11

(iv) Clusters made of three or more consonants . . 13

B. Sound-changes 14

C. Comparative Phonology 15

PART TWO

3. Morphology

A. Nouns

(i) Number 18

(ii) Gender 19

(iii) Case 20

B. Pronouns 26

C. Adjectives 28

D. Adverbs 29

PAGE

3. Morphology—*contd.*

E. Verbs

(i) Personal endings 30
(ii) Past tense 30
(iii) Present-future 33
(iv) Negative conjugation 37
(v) Causative verbs 38
(vi) Conditional verbs 39
(vii) Potential verbs 41
(viii) Present Imperfect 41
(ix) Past Imperfect 42
(x) Future Progressive 43
(xi) Participial conjuncts 43
(xii) Perfect tense 44
(xiii) Infinitive verbs 45
(xiv) Imperative verbs 45
(xv) Verbal adjectives 46
(xvi) Compound verbs 47
(xvii) Agent nouns 47

PART THREE

4. Comparative Vocabulary 48

Select Bibliography 78

PREFACE

The vast population of the sub-continent of India is composed of different ethnic groups with diverse cultures and languages. But inspite of this diversity of cultures and languages, the peoples of India through vicissitudes of history have come to form one single Indian nation bound together by a common thread of national unity in the spheres of economic, political and broad cultural life. In such a big nation based on a multiplicity of cultures and languages, various minority problems are bound to crop up from time to time. The solution of these problems will be facilitated if we have a thorough knowledge of the cultural and linguistic behaviour of the different ethnic groups constituting the Indian nation.

Thus a study of the various languages spoken by the different ethnic groups, and especially the tribal peoples, of India is of great importance to the building up of national solidarity. A study of these languages is also important for getting an insight into the cultural history of our country. The discovery in the last quarter of the eighteenth century by Sir William Jones of the existence of a relation between Sanskrit and the Aryan languages of the West was a great contribution to Indian Linguistics. The linguistic studies made by Sir G. A. Grierson have further advanced our knowledge of the subject. But there are still many obscure languages in India which require proper study, and the existing known languages are also in need of more intensive study from the point of view of modern linguistic methods.

Shri Sudhibhushan Bhattacharya of our Department has taken great pains to study a number of obscure tribal speeches in the inaccessible tribal areas of Bihar, Orissa, Madhya Pradesh and Bombay. By virtue of his experience, insight and hard work, he has already made his mark in the domain of Indian linguistic studies. Ollari is a Dravidian tongue spoken by a few hundred tribal people (797 according to 1931 Census) in the Koraput district of Orissa. As far as is known, this language was not

properly studied and recorded before Shri Bhattacharya did his investigations in the speech in 1951 and 1955. In the present study, the author has not only given a descriptive account of Ollari, but has also compared this new speech with most other literary and non-literary members of the Dravidian family. Besides Ollari, Shri Bhattacharya has studied a number of little-known Dravidian speeches of central India, and he has done well in incorporating in the present volume many items from his unpublished materials on those speeches. I am sure that this book will be highly appreciated by the students of linguistics in India and abroad.

INDIAN MUSEUM
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March 28, 1957

Nabendu Datta-Majumder,
Director, Department of Anthropology, and Anthropological Adviser to the Government of India

ABBREVIATIONS

Names of languages

Beng.	Bengali
Brah.	Brahui
De.	Dēsia, the Koraput̤ dialect of Oṛiya
Do.	Dorli, a Drav. speech of South Bastar
Gut.	Gutob, the Munda speech of the Gadba people, generally known as the Gadba language
Go.	Gondi
Go. A.	Gondi spoken in Adilabad district
Hi.	Hindī
Ha.	Halbi
IA.	Indo-Aryan
Ka.	Kannada
Kol.	Kolami
Kol. K.	Kolami recorded at Kinwaṭ in Adilabad district
Konḍa	A Dravidian speech spoken in Koraput̤ district (not abbreviated)
Koya	A Dravidian speech spoken in South-west Koraput̤ and other places (not abbreviated)
Kui	The Dravidian speech of the Kandh tribe (not abbreviated)
Kur.	Kuṛukh (Oraon)
Kuwi	A Dravidian speech allied to Kui (not abbreviated)
Ma.	Malayalam
Malt.	Malto
Naik.	Naiki
Oll.	Ollari
Pj.	Parji
Pkt.	Prakrit
Poya	A Dravidian speech spoken near Salur (not abbreviated)
Sav.	A Dravidian speech, allied to Telugu, spoken by the Savara Dora in South Koraput̤
Sk.	Sanskrit
Ta.	Tamil
Te.	Telugu
Tu.	Tulu

OTHER ABBREVIATIONS

abl.	ablative
acc.	accusative
adj.	adjective
adv.	adverb
cf.	compare
cs.	causative
dat.	dative
dem.	demonstrative
Drav.	Dravidian
f., fem.	feminine
gen.	genitive
id.	the same (meaning)
Imp.	Imperative
infl.	inflected
intr.	intransitive
instr.	instrumental
loc.	locative
lw.	loan-word
LSI	*Linguistic Survey of India, Vol., IV, 1906*
m., masc.	masculine
n., neut.	neuter
neg.	negative
num.	numeral
obl.	oblique
part.	particle
pl.	plural
postpos.	postposition
pron.	pronoun
q.v.	which see
sb.	substantive (noun)
sing.	singular
st.	stem
tr.	transitive

INTRODUCTION

The early history of the Dravidian languages which form a major non-Aryan speech-group in India, is still quite obscure. What is the place of origin of the Dravidian tongue, who spoke it first, whether it moved from the north to the south, or from the south to the north, in India, what was the exact nature of the Proto-Dravidian speech—such questions frequently rise in our mind, but do not find a satisfactory answer.

Before a co-ordinated study of the 'Dravidian problem' may be taken up in earnest by anthropologists and archaeologists, what is more urgently required is a proper language mapping of these people. In 1856 Caldwell enumerated 9 principal Dravidian languages. The total number rose nearly to its double by the second decade of the present century. But we have reasons to believe that many Dravidian speeches, important from our point of view, are still lying hidden in the tribal regions. About half a dozen of them has been discovered and studied by us in recent years. If this search for new Dravidian tongues continues for some time more, we expect that many other obscure members of this family will come to light, which will greatly enhance our knowledge of the Dravidian speaking people.

Ollari which, it will appear from the following pages, is a Dravidian language of no mean importance, was discovered by the present writer a few years ago in the wilds of Koraputḍ district in Orissa. The circumstances leading to this interesting find may be briefly stated here. During our field-trip in 1950-51 Professor Burrow and myself started work with the Parji language of Bastar. We gradually proceeded towards the west in Yeotmal and Adilabad districts in search of other obscure Dravidian tongues. At that time it was discussed by us that a survey of the Koraputḍ district which is adjacent to Bastar towards the east, might also be quite profitable, and I was advised by Professor Burrow to take up that work next. According to this plan which was also approved by the Government, I made a short trip to Koraputḍ in the winter of 1951. My original plan was to visit the Malkangiri area in that district, which lies contiguous to our South Parji area in Bastar. But when I arrived at Jeypore

in the month of November, I found that Malkangiri was still cut off from us, because the forest roads leading to those tracts, which are negotiable only in fair weather, were still unfit for use. I, therefore, had to wait for some days, and instead of waiting idly, it was decided to spend the time in studying the language of the Gadba people, a major Kolarian tribe, who are easily available in the district of Koraput̤. I started work with the Gadba villagers living in the vicinity of Nandapur, and in course of this work, I came across the Pareng tribe who speak a distinct Kolarian tongue different from the Gadba language. My short note on the Parengi language has been already published in *Indian Linguistics*, Vol. 14, Pt. III, January, 1954.

From Nandapur area I proceeded towards the west and halted at Lamptaput̤. Here I came across the Ollar people who, although known to be a section of the Gadba tribe, appeared different from the people amongst whom I was moving for the last few days at that time. Their Dravidian speech is one of the major items of their culture in which they differ from the Gadba. It is to be noted that the Kolarian speech known as the Gadba language is really speaking spoken by the Mɔr̤ or Bɔr̤ɔ Gadba who are known among themselves as Gutob. These Gutob people together with the Ollar of Koraput̤ and the Poya of Salur (there may be other sections too) constitute the bigger ethnic group, called by the name of Gadba. The Poroja is another tribal name of this area, which also includes several groups of people of distinct origin.

Ollari has not been mentioned in our latest Census for 1951. But in the 1931 Census for Madras 797 Gadbas were recorded as speaking a Gadba dialect called Hallari (Vol. XIV, p. 306). Locally the Ollars are still called Hollar Gadbas. The origin and the subsequent changes of these people, and also of their interesting Dravidian speech, are still unknown. The word 'Ollar' is usually derived from the Gadba (*i.e.* Gutob) word *ola*, meaning 'leaf', and this derivation which may be taken to be an example of the linguistic phenomenon called 'folk etymology', is associated with a belief that Ollar women previously used to put on leaves instead of cloth. The famous tri-coloured garment, now found to be put on by the Gadba woman has a deep-rooted tradition also

among the Ollar people, which, however, repudiates the belief of the non-Ollars about the wearing of leaves by Ollar women. There is mention of an old tribe called Oliyar Nāga in ancient Tamil texts (cf. V. Kanakasabhai, *The Tamils Eighteen Hundred Years Ago*, 1904, ch. III)*. The present-day Ollar of Koraput may be related to the Nāga tribe referred to in those texts. But little is known about the original language spoken by the partly mythical and partly historical Nāga people of ancient India.

That Ollari is a Dravidian speech was suggested in the Koraput District Gazetteer (1945). But the author later added: 'what the language of the Ollaro Gadbas is, remains a mystery' (p. 59). It may now be stated with some amount of certainty that Ollari is an important Dravidian language, which is perhaps spoken by a distinct ethnic group. The agreements between Ollari and other Dravidian speeches have appeared throughout the vocabulary and grammar of this language, recorded by us, a few of which may be shown here. Let us take vocabulary first. A good number of Ollari words will be found to occur in most of the Dravidian languages. Etymas for the following Ollari words suggested by us in the Vocabulary may be examined :

A. *Nouns*

(a) *Names of articles of material culture—amb* 'arrow', *kalin* 'threshing floor', *kis* 'fire', *guḍi* 'temple', *tīn* 'honey', *nūl* 'thread', *ney* 'oil', *pāl* 'milk', *mardil* 'medicine', *sup* 'salt', etc.

(b) *Names of articles of Nature—kaṇa* 'hole', *kope* 'hill', *gūḍe* 'nest', *nikiṛ* 'shade', *nelin* 'moon' 'month', *poga* 'smoke', *mayga* 'mango', *mar* 'tree', *mare* 'hillock', *mogul* 'sky' 'cloud', *val* 'wind', *vāin* 'rain', *vedre* 'bamboo', *vēr* 'root', etc.

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* We may quote here a few lines from the book. "The Oliyar were another tribe of the Nāgas who, it is said, were conquered by Karikal Chola (Paddi-nap-palai, line 274). We find them in power as late as the eleventh century A. D. from an inscription at Mamallaipuram (Madras Journal of Literature and Science, Vol. XIII, part II, article IV). This inscription is dated in the 9th year of the reign of the Chola king Koppara-Kesari-Varman alias Udayar-Sri-Rajendra Deva who defeated Ahawa-Malla, the Western Chalukyan king (1040-1069 A. D.) at the battle of Koppa" (pp. 61-2).

(c) *Names of animals—irid* 'crab', *elub* 'white ant', *ēnig* 'elephant', *kor* 'fowl', *panḍ* 'pig', *pēn* 'louse', *bām* 'snake', *munde* 'hare', etc.

(d) *Names of parts of the body—kaṇ* 'eye', *ki* 'hand', *kuyug* 'thigh', *kōr* 'horn', *tal* 'head', *tōl* 'skin', *nāṅ* 'tongue', *pal* 'tooth', *muṅan* 'nose', *vande* 'finger', *vāsi* 'mouth', etc.

B. *Verbs*

aṭ- 'to strike', *aṛ-* 'to weep', *ir-* 'to put', *iṛg-* 'to descend', *unḍ-* 'to sit', *un-* 'to drink', *kaṭ-* 'to tie', *kas-* 'to bite', *kāk-* 'to watch', *kāyp-* 'to boil water', *kuṭ-* 'to sew', *kuruṭp-* 'to spin thread', *kūy-* 'to call', *ken-* 'to do', *kēs-* 'to shave', *koṭ-* 'to dig' 'to strike', *koy-* 'to reap', *tin-* 'to eat', *tum-* 'to sneeze', *tōṭp-* 'to show', *tōnḍ-* 'to appear', *nag-* 'to laugh', *nil-* 'to stand', *noy-* 'to pain', *pat-* 'to take hold of', *par-* 'to fall', *paṛṅg-* 'to ripen', *pār-* 'to sing', *man-* 'to be', *māyṅ(g)-* 'to disappear', *mūy-* 'to cover', *vaṭ-* 'to dry', *var-* 'to come', *vit-* 'to sow', *viṛ-* 'to sell', *ven-* 'to hear', *san-* 'to die', *sī-* 'to give', etc.

C. *Pronouns*

ad 'she', *ān* 'I', *ām* 'we', *i* 'this', *īn* 'thou', *īm* 'you', *ōnḍ* 'he', *ōr* 'they', *tān* 'self', etc.

D. *Adjectives*

jum 'red', *pun* 'new', *ber*, *pernonḍ* 'big', *viled* 'white', *sapre* 'tasteless', etc.

E. *Numerals*

inḍi 'two (neut.)', *iral* 'two (fem.)', *irul* 'two (masc.)', *mūnḍ* 'three', etc.

We have given above a classified list of about 100 Ollari words which occur in most of the Dravidian languages. As far as I know, most of these words cannot be loans from other languages of India. It will be seen that the Ollari words listed above are of basic nature and represent the fundamental culture of a people where loan-words are not easily adopted.

The Dravidian characteristic to be found in Ollari phonemics is the absence of *h* and other aspirated sounds. Ollari words

may begin with voiced consonants, but the number of such words in this speech is small, and they are less fundamental in nature.

The structure of Ollari is also essentially Dravidian. The plural suffixes are *-r*, *-v*, *-l*, *-kul*, etc., all of which are recognizable as Dravidian in usage. Dravidian suffixes used for different genders can be traced in Ollari (see § 14 iii). The declension of Ollari nouns and pronouns also agrees in general with other Dravidian languages. For example, the Ollari accusative suffix *-n* will be found in all other Dravidian languages excepting Tamil, Malayalam and Brahui, and the Ollari instrumental *-nāl* is obviously related to Tamil *-āl*, Malayalam *-al*, Telugu *-valla* and Koṇḍa *-vale*. The oblique formation of cases, found in most Dravidian languages, can also be traced in Ollari. The personal termination for 3rd person masc. plural verbal forms is *-r* in this language, which is a pronominal ending, and is found in most Dravidian speeches. The other personal terminations used in Ollari do also conform to many languages of that family. The most important Dravidian feature to be found in Ollari conjugation is the regular formation of negative verbs by inserting a negative particle *-a-*. The verbal adjectives and relative participles found in this speech have also much in common with those of other Dravidian languages.

There is, therefore, no doubt that this language which was hitherto unrecorded, is a member of the Dravidian family of speeches. Our next point of interest will be to find out to which group of Dravidian Ollari belongs. It will appear from the etymological vocabulary given at the end of this book that Ollari has very close relationship with Parji. Many words have identical forms in both the languages. Examples are :

ad 'she' 'it', *amb* 'arrow', *av* 'they (f.n.)', *ām-* 'to yawn', *id* 'this (f.n.)', *ine*, *inen* 'to-day', *iral*, 'two (f.)', *irul* 'two (m.)', *ile* 'bride', *īn* (*in-*) 'thou', *īl-* 'to fall off', *urj-* 'to perspire', *elub* 'white ant', *oṅg-* 'to take in the lap', *oṛ-*, *oṛt-* 'to be able', *ōr* 'they (m.)', *kuṛup* 'well', *kūy-* 'to call', *kekol* 'ear', *kerij* 'leaf-hat', pl. *kerjil*, etc.

Out of the first 200 words of our Vocabulary 20 words, listed above, have thus turned out to be common to Ollari and Parji. Again, there are many Ollari words, their number will be greater, which have closest agreement with their Parji cognates in phonetic

details. Out of the first 200 words of our Vocabulary, 42 words have been found to belong to this type. A few examples of this type of Ollari words are given below, and the Parji etymas are shown in brackets for comparison :

aṭ- (aṭṭ-), *indr-* (endr-), *iyānḍ* (iyāḍ), *irid* (iṛid), *ilenḍ.* (iled), *ukur* (okur), *unḍ-* (und-), *ule* (ole), *ōnḍ* (ōḍ), *odur* (odir), *karbe* (kerba), *kaṛsid* (kaṛcid), *kurkal* (gurgal), *kuse* (kucca), *kor* (korr), *koṛal* (koṛol), etc.

In many words which are common or nearly common in these two languages, the phonetic developments have taken place towards the same direction. I will give here a few examples where such unilateral developments have taken place in these two languages, without making any generalization :

Ta. *uṟai* 'place of residence' : Pj. *ole*, Oll. *ule* 'house'; Ta. *eṟumpu* 'ant' : Pj. Oll. *elub* 'white ant'; Ta. *paṟṟu* 'to seize' : Te. *pattu*, Pj. *patt-*, Oll. *pat-* 'id.'; Ta. *kuṟṟu* 'to pound' 'pierce' : Pj. *koṭṭ-*, Oll. *koṭ-*, 'id.'; Ta. *paṉṟi* 'pig' : Pj. *penḍ*, *pend*, Oll. *panḍ* 'id.'; Ta. *paḻu* 'to ripen' : Pj. *paṛṅ-*, Oll. *paṛṅ(g)-* 'id.'; etc. ; also, Ta. *ol*, *ollu* 'to be able', etc. : Pj. Oll. *oṛ-*, *oṛt-* 'id.'; etc.

The two languages are found also to agree in many grammatical points. Thus, Parji accusative suffixes *-n*, *-in*, dative *-ṅ*, *-uṅ* and genitive *-n*, *-in* also occur in Ollari, and the ablative *-tug*, *-tuṅ* of Parji closely resemble Ollari ablative suffixes *-ṭuṅ*, *-pelṭuṅ*. The pronominal oblique bases *an-*, *in-*, etc. are also found in both the speeches. The introduction of a separate feminine form in the numerals, and the use of inflected predicatives, are two other peculiarities commonly shared by Ollari and Parji. The personal terminations of verbs are almost identical in the two languages. And the absence of tense particle in the preterite is a peculiarity of these two speeches, which is rare in Dravidian. Future tense, conjunctive participles and negative verbs are also formed in the same way in these two languages.

These are some of the marks of similarity existing between Ollari and Parji which unmistakably point out that they are very closely related to each other. But the disagreements between these two speeches are also many. For example, the Parji instrumental suffix is *-oḍ*, *-noḍ* (Kolami *-aḍ*, *-naḍ* ; cf. Ta. Ka. *ōḍu*, Te. *ṭōḍa* 'with'), but it has a different development in Ollari. The

dative *-uṅ* in Ollari is now extended to the accusative case. But in Parji there is no sign of the merging of these two cases, which is to be found in Gondi, Koṇḍa, Brahui (and also Ollari). Similarly, the same tense particle is used for present and future tenses in Ollari, which is also the case in Telugu, Koṇḍa and the Tamil dialect Kaikadi (LSI). But Parji uses different tense particles for present and future.

The lexical material of these two languages also shows many differences. A number of words will be found in the Ollari Vocabulary which do not seem to be used now in Parji, although the cognates of those words are available in many Dravidian languages. Compare the etymas suggested by us for the following Ollari words : *inḍi* 'this time', *or-* 'to break', *kōnde* 'cow', etc. Then, there are many Ollari words having phonetic developments different from those in Parji ; cf. Ollari *argil* 'chest', *āta* 'father's sister', *inḍi* 'two', *ir-* 'to put', *ilij* 'bear', *eg* 'leaf', *ēnig* 'elephant', *kaṇ* 'eye', *kaṛsid* 'firewood', *kuyug* 'thigh', *gūḍe* 'nest', *jum* 'red', *tal* 'head', etc. A few rules may be formulated on the basis of the phonetic variations found in these two languages:

(*a*) Ollari has preserved in some words the Dravidian retroflex *ṇ*, while Parji does not have this sound ; cf. Ta., etc. *kaṇ*, Oll. *kaṇ* 'eye', Pj. *kan* 'id.'.

(*b*) Parji has retained *c*, but in Ollari it has been mostly changed to *s* ; e.g. *kaṛcid*, *kaṛsid* 'fuel' ; *cūṛ-*, *sūṛ-* 'to see' ; etc.

(*c*) In Parji medial *-a-* has been changed in some words to *-e-* , but in Ollari *-a-* has been mostly preserved ; e.g. Ta. *talai*, Oll. *tal*, Pj. *tel*. There are some exceptions, e.g. Oll. *mey-*, Pj. *meṅg-* : Ta. *maṟa*, etc. 'to forget'. The tendency to change *a* to *e* is, however, found in the final syllables in Ollari. Thus, Pj. *kucca*, Oll. *kuse* 'vegetable' ; Ta. *iḷa* 'young woman', Pj. Oll. *ile* 'bride' ; etc.

We have shown above some differences between Parji and Ollari existing in all the sections of these two languages. We are, therefore, very much inclined to believe that Parji and Ollari originated from the same sub-group of Dravidian, but in certain matters they developed independently which was perhaps due to their long separation. The North-Eastern dialect of Parji bears the closest affinities with Ollari.

The Poya, a Dravidian tongue spoken by another branch of the Gadba, has been inadequately studied. It appeared from the short study of the speech made by me, that it closely resembles Ollari in some important points of grammar and vocabulary. And we have already mentioned in the Preface to our book on Parji (p. xi) that "these three (*i.e.* Parji, Ollari and Poya) have again in turn a special connection with Kolami and Naiki, a connection which emerges throughout the grammar and vocabulary and is particularly evident in the formation of the plural[1]. Of the Dravidian languages of central India this group of five is nearest to the type of Dravidian in the southern literary languages and there are some special connections with Telugu". The discovery of this new, important sub-group of Dravidian speeches, consisting of Ollari and four others, has opened a new chapter in the study of Dravidian linguistics.

I made two trips to the Ollar area in 1951 and 1955, and the material incorporated in the following pages was collected from the villagers of Lamptapuṭ, Munḍagaṛ and Koṭri. In many ways the material is incomplete ; more field work will have to be done to remove the lacunae. But the major handicap for collecting more informations on this speech lies in the fact that few Ollars claim some proficiency in their mother-tongue now-a-days.

Finally, the author wishes to express his gratefulness to the Director, Department of Anthropology, Government of India, for offering him opportunities to study the language, and also to the Government of Orissa for providing necessary facilities on the spot. He owes special debts of gratitude to Dr. Nabendu Datta-Majumder, the present Director, Department of Anthropology, Government of India, for his taking keen interest towards the completion of this work. Thanks are due also to the officers and workers of the Government of India Press, Calcutta, for their courteous attention and excellent co-operation.

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[1] *See* also M. B. Emeneau's recently published book *Kolami, a Dravidian Language*, University of California Publications in Linguistics, Vol. XII, 1955, Ch. X.

PHONOLOGY

A. DESCRIPTIVE PHONOLOGY

(i) *Vowels*

1. (*a*) The Ollari short vowels are *i, e, a, o* and *u*; of them *i* and *e* are true front vowels, *o* and *u* are true back vowels ; *i* and *u* are articulated high, and *e* and *o* are articulated in the middle. The short vowel *a* is pronounced very low. As far as I have seen, it is a fronted vowel. Middle *o* (ɔ) has been recorded in a few loan-words, e.g. *ɔlɔken* 'a little', *bɔl* 'good'. This ɔ is a common Oṛiya phoneme.

(*b*) The Ollari long vowels are *ī, ē, ā, ō* and *ū*. The places from which they are articulated are—front high, front mid, fronted back low, back mid and back high, respectively. Their quantitative distinction is apparent from the following pairs of words : *pal* 'tooth', *pāl* 'milk' ; *tin-* 'to eat', *tīn* 'honey' ; *pun* 'new', *pūn* 'bone' ; *endk-* 'to play', *ēnd-* 'to dance' ; *kor* 'fowl', *kōr* 'horn'. The distinction between full length and half length does not appear to have any phonemic value in Ollari. We have taken into account only one length of vowels. For typographical difficulties the symbol (·) has been used to denote the length of nasalized vowels ; e.g. *kã·j-*, but *kāsal*.

(*c*) The long vowels occur mostly in monosyllabic words or in the first syllable of poly-syllabic words. Non-initial long vowels are found in compound words, e.g. *iyānḍ* 'this year', *pirānḍ* 'next year', or in loan-words, e.g. *diyāli, boysāk*, etc.

(*d*) Nasalized vowels are rare in this language. It occurs in *dõva* 'halter', *kã·j-* 'to carry on shoulder' (but is dropped in *kāsal* 'carrying yoke'), *mã·jik* 'rice', and in a few IA. loans, e.g. *ṭã·ke* 'rupee', *gã·ṭi* 'joint'. The Gutob word for 'pumkin' is *bõytal*, but the word appears in Ollari as *betal* without the nasalization.

(*e*) Diphthongs are also rare in this speech. It occurs in some loan-words, e.g. *pēṭia* 'belly' ; but in *boysāk* the *-i-* is changed to *-y-*.

(ii) *Single consonants*

2. (*a*) A table showing the consonants occurring in Ollari is given below. The manner of articulation of the consonant sounds will be found down the side of the table, and the place of articulation across its top :

	Labial	Labio-Dental	Dental	Post-dental	Retroflex	Palatal	Velar
Stop	p b		t d		ṭ ḍ		k g
Affricate				ts dz		c j	
Nasal	m		n		ṇ	(ñ)	ṅ*
Rolled				r			
Flapped					ṛ		
Lateral				l			
Fricative		v				y	
,, (sibilant)				s z			

* We have used this symbol instead of ŋ on account of typographical difficulties.

(*b*) The post-dental affricates *ts, dz* occur rarely in this language. Examples are : *tsōka* 'coat', *dzum* 'red' (also *jum*), *dzulap-* 'to make to swing', *dze* 'that', etc.

(*c*) The palatal affricates *c, j* are also not very common sounds in Ollari. They occur initially in a few words most of which are loans (see *Vocabulary*). The Dravidian *c* in most cases, in contradistinction to Parji, has been changed to *s* in this speech ; cf. the etymas for the Ollari words *san-*, *say-*, *sad-* 'to die', *sūṛ-* 'to see',

etc. The sound *j* has occurred non-initially when preceded by a nasalized vowel (*mā̃jik* 'rice'), or by palatal *ñ-* (*muñjur* 'mucus of nose') or when in other consonant conjuncts.

(*d*) The only sibilant is post-dental in this speech, marked *s*. The *j* or *s* preceded by *n-* is generally changed to voiced fricative *z*; e.g. *ganza kor* 'cock', *banzi* 'barren'; *unzi* 'having eaten', etc. The *s* of *sir* 'buffalo' is also changed to *z* in the compound word *tanḍ-zir* 'she-buffalo'.

(*e*) The nasal sounds are quite strong in Ollari, which will appear from the large number of nasal conjuncts, as opposed to the small number of nasalized vowels. Of them *m*, *n*, and *ṅ* occur unclustered or in conjuncts, while *ñ* is found mostly in conjuncts in our material. The nasals *m* and *n* are very common sounds in Ollari and occur in both initial and non-initial positions. The next nasal sound, next from the point of view of frequency of occurrence in this speech, is *ṅ*, but it occurs only in non-initial positions; e.g. *neliṅ* 'moon' 'month', *poṅor* 'floating', etc. The retroflex *ṇ* also occurs in a few words, but non-initially; e.g. *kaṇ* 'eye'.

3. Aspiration is absent in Ollari. Loan-words having aspirate sounds are normally deaspirated; e.g. Oll. *āṭe*, De. *hāṭ* 'village market'; Oll. *karab*, De. *kharab* 'bad'; etc.

(iii) *Clusters made of two consonants*

4. Ollari words mostly end in a vowel or a single consonant. The only consonant cluster found at the end of words in this speech is *-nḍ*. Other clusters appear medially in most of the words in our material. A cluster may, of course, occur at the end of a nominal or verbal base, and is mostly retained when a suffix is added to it. Thus, *polb-* becomes *polbul* in plural, but it is *polub* 'village' in singular. Similarly, *siṭp-* 'to put out fire' becomes *siṭpan* 'I did not put out fire', but the conjunct is simplified by an anaptyctic vowel in the Imperative singular (e.g. *siṭip*) where the base of the verb is required to be used (see § 53 a).

5. (*a*) Clusters made of dissimilar consonants are more frequent than those made of identical consonants in Ollari. Examples of conjuncts made of identical consonants are: *sukkurbar*, *bujja*, *kiṭṭe*, *muttak*, *ennet*, *ɔssa*, etc. It will be found that

Ollari verbal bases normally prefer a single consonant at the end, whereas in the equivalent bases in Parji they have mostly an increased length of the final consonant ; e.g. Oll. *aṭ-*, Pj. *aṭṭ-*, 'to strike' ; Oll. *us-*, Pj. *ucc-* 'to spit'; etc.

(*b*) (i) Conjuncts made of a nasal and a non-nasal stop, both produced from the same place of articulation, are quite frequent. Examples : *vaṅger*, *eṅger*, *muñjur*, *tireṇṭe*, *ilaṇḍ*, *ēndiṅ*, *pinde*, *amb*, *kambal*, etc.

The clusters *ṇḍ* and *nd* are more frequent than the other nasal groups. It will also be found that in a nasal conjunct the first member is more often the nasal sound, while the second member, in a greater number of cases, is a voiced stop.

(ii) In a few words the nasal is also found to be the second member of the conjunct, as in *jiṭmiṭi*, *piṭne*, *salñid*, *paṛṅoḍi*, etc.

(iii) A nasal may have a sound, produced from a different place of articulation, as the second member of the group ; e.g. *pañgil*, *mañgil*, *kumt*, *paṅṛi*, etc. Such clusters are common in verbal formations ; e.g. *aṭdan-keṭ* 'I must strike', *aṭdam-keṭ* 'we must strike', etc.

(*c*) A conjunct made of two dissimilar non-nasal stops, produced from the same *varga* or place of articulation (i.e. combinations like *kg*, etc.), is found in compound words, or verbal formations like *pok-goren* 'if you say'. But two non-nasal stops when produced from different places of articulation, can easily form a cluster, e.g. *pokdan*, *puṭkal*, *teṭp-*, *kuruṭp-*, *iṛigp-*, *iṛigt-*, etc.

6. (*a*) The old Indian grammarians called the non-nasal and nasal stops *vargīya* consonants, and the non-occlusives (e.g. *y*, *r*, *ṛ*, *l*, *v*, *s*, etc.) were called by them *antastha* sounds, lit. the latters. It will be found that the non-occlusives form clusters with greater ease than the stops.

(*b*) Thus, in Ollari *r* and *l* are found to take a great variety of other consonants, occlusives and non-occlusives, as the second (and in a few words, as the first) member of the conjunct.

(i) Examples where *r* or *l* is the first member :

karke, *argil*, *sirṅaṭ*, *ūrj-*, *surṭe*, *nirḍin*, *murtal*, *mardil*, *pernonḍ*, *urp-*, *karbe*, *sirmul*, etc. ; also *urs-*, etc.

kolki, *kalgil*, *salñid*, *pelṭuṅ*, *taltin bele*, *silp-*, *elbul* ; *kolsa*, etc.

(ii) Examples where *r* or *l* appears as the second member of the conjunct : *caḍri, nitren, vedre, ḍebri, dasre,* etc. ; *agle, gaḍlt, kovli,* etc.

(*c*) The next non-occlusive consonant which appears as the (i) first or (ii) the second member of a conjunct in a large number of words, is *ṛ*. Examples :

(i) *iṛg-, paṛṅoḍi, aṛtol, kaṛme* ; *kuṛve, kaṛsid,* etc.

(ii) *bokṛa, paṅṛi,* etc.

(*d*) The rest of the non-occlusives viz. *y, v* and *s,* are also found to form conjuncts, both as the first and second member, in many Ollari words. Examples :

kaykir, maygil, veytal, maypondi, vayke, boysāk, etc.; *kolya,* etc.; *savkol, kovlak,* etc.; *caṭve, kuṛve,* etc.; *kisk-, asmal,* etc.; *nars-, kolsa,* etc.

(iv) *Clusters made of three or more consonants*

7. In Ollari the tendency is to simplify a cluster of three or more consonants. The word *siriṅg* 'black' provides an interesting example, for it either becomes *sirṅaṭṭe* or *siriṅgaṭṭe* 'blackish'. In a few words a cluster of three consonants is allowed in Ollari, e.g. *garnḍa* 'cloth', *tanḍzir* 'she-buffalo', and also in the verbal forms like *vanḍ-dan* 'I will cook', *tinḍ-men* 'do not pull', etc. But most of the verbal bases ending in consonant conjuncts, when followed by a suffix beginning with a consonant, use an anaptyctic vowel after the first member of the cluster, to avoid a cluster of three consonants (see § 34 b). Some verbal bases end in a cluster of three consonants, e.g. *kanḍp-, kanḍt-* 'to search', *māyṅp-, māyṅt-* 'to lose', *endk-* 'to play', etc. When such roots are followed by a suffix beginning with a consonant, an anaptyctic vowel is usually introduced after the second consonant, or a member of the group is dropped, to avoid a cluster of four. Thus, *kanḍupmen* 'do not search' ; *endikp-, endikt-* 'to make to play'. In matters related to the formation of consonant clusters Ollari agrees generally with Parji ; cf. *The Parji Language*, pp. 2-3.

B. SOUND-CHANGES

8. Several sound-changes take place in this language due to *sandhi* (contact) or other environmental reasons. Some of these changes are noted below :

(i) *n+s=nz* : *sen-zi* 'having gone', *en-zi* 'having said', *tin-zi* 'having eaten', etc. The conjunctive suffix *-si* remains unchanged in other environments ; e.g. *pok-si* 'having said', *sar-si* 'having driven', etc.

(ii) The conditional suffix *-goṛen* is usually changed to *-koṛen* when the negative particle *-a-* or a union vowel comes in-between the root and the suffix. Thus, *unḍ-goṛen* 'if you sit', *unḍ-a-koṛen* 'if you do not sit' ; *pok-goṛen* 'if you say', *pok-a-koṛen* 'if you do not say'; also *sinḍ-u-koṛen* 'if you lift', etc.

(iii) *Anaptyxis* : (*a*) It appears that the causative endings *-p* and *-t* when added to intr. roots, take an anaptyctic vowel ; but with transitive verbs having *p/t* endings, the anaptyctic vowel is usually not found. Thus, *aṛ-* 'to weep' : *aṛup-*, *aṛut-* 'to make to weep' ; *iṛg-* 'to descend' : *iṛigp-*, *iṛigt-* 'to make to descend' ; *tin-*, *tinḍ-* 'to eat' : *tinḍup-*, *tinḍut-* 'to make to eat' ; *nars-* 'to fear' : *narupp-*, *narupt-* 'to frighten' ; etc. But the anaptyctic vowel is absent in the case of transitive verbs ; e.g. *tōṭp-*, *tōṭt-* 'to show', *kuruṭp-*, *kuruṭt-* 'to spin', etc.

(*b*) When a verbal base ending in a consonant conjunct (excepting *-nḍ*) is followed by a suffix beginning with a consonant, the conjunct at the end of the root is separated by a vowel ; e.g. *indr-en* 'I brought', *indir-dan* 'I will bring' ; *paṛṅga* 'it has not ripened', *paṛiṅda* 'it will ripen' ; etc.

(iv) *Voicing of surd* : The word *kuṛve* (see *Vocabulary*) seems to be changed to *guṛe* when preceded by *ok* 'one' or *ir* 'two' ; see *oguṛe* and *irguṛe* in the *Vocabulary*.

(v) *Dissimilation* : In Ollari *pāṭe* means 'song' and *pār-* means 'to sing'. When these two words come side by side to mean 'to sing a song', the *p-* of *pār-* is usually changed to *b-*. Thus, *pāṭe bāriṅ pun-goṛen okuṭ pāri sī* 'if you know singing songs, sing one'. But a Parja of Bastar will say *ok pāṭa pāḍ* ('sing a song') where no dissimilation takes place. Similarly, Oll. *kūy-* 'to call', but *kor gūyunda* 'cock is crowing'.

C. COMPARATIVE PHONOLOGY

9. Ollari does not possess the alveolar phonemes *ṉ*, *ḻ*, *ṟ* and the retroflex *ḷ*, found in Tamil and a few other Dravidian speeches. It will be interesting to find out the corresponding sounds in Ollari etymas :

ṉ=*n* : Ta. *tēṉ*, Oll. *tīn* 'honey' ; Ta. *pēṉ*, Oll. *pēn* 'louse' ; Ta. *vāṉ*, Oll. *vāyin* 'rain' ; etc. It will be found that dental *n* in many Sanskrit words has been changed to *ṉ* in Tamil loans, e.g. Sk. *buddhi-mān*, Ta. *puttimaṉ* 'intelligent' ; Sk. *jananī*, Ta. *ceṉaṉi* 'mother' ; Sk. *dānam*, Ta. *tāṉam* 'gift' ; etc. Alternate spellings with both dental *n* and alveolar *ṉ* are also found in Tamil, e.g. *pēn*, *pēṉ* 'louse'.

ṉ=*nḍ* : Ta. *avaṉ*, Oll. *ōnḍ* 'he', etc.

ḻ=*ṛ* : Ta. *kaḻi* 'rod' 'stick', Oll. *kaṛ-me* 'big stick', etc.

ḻ=*r* : Ta. *koḻi*, Oll. *kor* 'fowl', etc.

ḻ=*y* : Ta. *muḻuku*, Oll. *muy-* 'to bathe', etc.

ṟ=*ṛ* : Ta. *kaṟal*, Oll. *kaṛ-sid* 'firewood', etc.

ṟ=*ṭ* : Ka. *kēṟu* 'to winnow', Oll. *kēṭi* 'winnowing basket', etc.

ṟ=*l* : Ta. *eṟumpu* 'ant', Oll. *elub* 'white ant' ;
Ta. *uṟai* 'place of residence', Oll. *ule* 'house', etc.

ṟ=*y* : Ta. *kuṟaṅku*, Oll. *kuyug* 'thigh' ;
Te. *paṟiya* 'to sever', Oll. *pay-* 'to weed' ;
Ta. *maṟa*, Oll. *mey-* 'to forget' ; etc.

ṟ=*r* : Ta. *paṟa* 'to fly', Oll. *parave* 'pigeon', etc.

ṉṟ=*nḍ* : Ta. *paṉṟi*, Oll. *panḍ* 'pig' ; Ta. *tōṉṟu*, Oll. *tōnḍ-* 'to appear' ; etc.

ṟṟ=*ṭ* : Ta. *puṟṟu*, Oll. *puṭ-kal* 'ant-hill', etc.

10. The following consonants, found in most of the Dravidian speeches, are fairly preserved in Ollari : *k* *ṅ*, *ṭ*, (*ṇ*), *t*, *n*, *p*, (*b*), *m*, *r*, *l*. Take for example *k* which, in the initial position, has been palatalized or otherwise softened in many Dravidian speeches. In Ollari it has been mostly retained. Thus, Oll. *ki* : Te. *cheyi*, Sav. *seyyu* 'hand' ; Oll. *kis* : Te. *ciccu*, Koṇḍa *sisu*, Kur. *cicc*, Malt. *cicu* 'fire' ; Oll. *kumt-* 'to carry on head' : Ta. *cuma* 'carry' ; Oll.

kuruṭp-, *kuruṭt-* 'to spin thread': Ta. Ma. *curuṭṭu* 'to roll up', Ka. *suruṭu*, Te. *ceṭṭu* ; Oll. *ken-*, *key-* : Ta. *cey*, Ma. *ceyka*, Tu. *geipini*, Te. *cēyu*, Pj. *cāj-*, etc. 'to do' ; Oll. *kēṭi* : Te. *cēṭa*, Go. *sēti*, Kui *sēsi*, etc. 'winnowing basket'; etc. There are a few exceptions in Ollari ; e.g. Pj. *key*, Te. *kempu*, Tu. *kem* 'red' : Oll. *jum*, Ta. *cem*, Ka. *cevu* 'id.'.

An occlusive is found non-initially in a number of Ollari words, for which *v* or *y* is used in many Dravidian speeches, perhaps due to phonetic decay. Thus, Oll. *kop-* 'to become full' : Ta. Ma. *kuvi* 'to heap up' ; Ta. Ma. *naku*, Oll. *nag-* 'to laugh' : Te. *navvu*, Pj. *nav-* 'id.' ; Oll. *pāp* 'young one' : Ta. *pavai* 'doll' ; Oll. *pidir* : Ta. *peyar* 'name' ; etc. Such decay will also be found in some Ollari words, e.g. Konḍa *kūk-* 'to cry', Kui *kūpka* 'to shout', Naik. *kūg-* 'to call', (dialectal Beng. *kūk* 'shout') : Oll. *kūy-* 'to call', Ta. *kūvu*, Te. *kūvu* 'to cry', Pj. *kūy-* 'to call' ; etc.

11. Ollari and a few other Dravidian speeches have a consonantal increment at the beginning of a number words, which is absent in other languages of that family. In most cases *n* or *s* (*c*) is found to be the extra element. Examples— *n-* : Oll. *nars-*, Pj. *narc-* 'to fear', Brah. *narriṅ* 'to flee' : Kol. Naik. *ars-*, Ta. *aḷukku*, Ka. *aḷuku*, Te. *aluku*, etc. ; Oll. *navake*, Pj. *nevaka*, Konḍa *navṛi*, Go. *narwanj* : Kol. *evari* 'earthworm' 'worm' ; Oll. Poya, Konḍa, Ta. Ma. Ka. *nil-*, Pj. *nilp-*, *nilt-*, Go. A. *nitt-*, Kui *nilpa* : Kol. Naik. *il-*, Kur. *ilnā*, Malt. *ile* 'to stand' ; Oll. Pj. Ta. Ma. Ka. etc. *nīr* : Kol. Naik. *īr*, Koya, Go. *ēr*, Konḍa *ēru* 'water' (cf. Sk. *nīra*) ; Oll. *nor-* 'to wash', Pj. *noḍ-*, *noṭṭ-*, Go. A. *nor-*, Konḍa *norba-*, Kur. *nõ·ṛna* : Kol. *oḍ-*, Naik. *oṛ-* 'id.'; etc.

s- : Oll. *savul* 'mortar', Pj. *cavil*, Kol. Naik. *savli* : Ka. *aval* 'to pound', Tu. *abay* 'to pound in a mortar' ; Oll. *sī-* 'to give', Kol. Naik. Poya, Konḍa *sī-*, Pj. *cī-*, Go. *siāna*, Kui *sīva*, Kuwi *hiali*, Kur. *ci'inā*, Malt. *ciye*, etc. : Ta. Ma. Ka. Te. *ī*, Koya *ī-* 'id.' ; Oll. *sup* 'salt', Kol. Naik. Poya *sup*, Pj. *cup*, Go. *sovar*, etc., Kui *sāru*, Kuwi *hāru* : Ta. Ma. Ka. Tu. Te. Sav. *upu* 'id.' ; Oll. *sūṛ-* 'to see', Poya, Konḍa, Go. A. *sūṛ-*, Kui *sūṛa*, Pj. *cūr-* : Koya *ūṛ-*, Kur. *ēr-* 'id.' ; etc.

12. The occurrence of retroflex sounds is not consistent in the Dravidian speeches. There are many Ollari words in which a retroflex is missing although it occurs in many of the cognates. Thus, Oll. *ir-*, 'to put', Go. *irrānā* : Ta. Ma. Te. *iḍu*, Pj. Kol, Konḍa *iḍ-*, Naik. *iṛ-* 'id.' ; Oll. *irid* : Pj. *iṛdi*, Ta. *nanṭu*, Ka. *ēḍi*, Te. *enḍri*, Kol. Naik. *enḍe*, Go. *yeṭe* 'crab' ; Oll. *ēnd-* 'to dance', Pj. Kol. Naik. Konḍa *ēnd-*, Go. *ēndāna*, Kui *ēnda* : Ta. Ma. Ka. Tu. Te. *āḍu* 'id.' ; Oll. *kōr* 'horn', Go. *kōr*, Kui *kōju* : Ta. Ma. *kōṭu*, Tu. Ka. *kōḍu*, Pj. *kōḍ* 'id.' ; Oll. *par-* 'to fall' : Ta. Ma. *paṭu*, Ka. Te. *paḍu*. Pj. *paḍ-*, *paṭṭ-*, Kol. *paḍ-*, Naik. *paṛ-* 'id.' ; Oll. *pār-* 'to sing', Go. A. *pār-*, Konḍa *pār-* : Ta. *pāṭu*, Ka. *pāṭu*, Te. *pāḍu*, Pj. Kol. *pāḍ-*, Kur. *pāṛna*, Malt. *pāṛe* 'id.', etc.

The reverse is also true. That is to say, there are many Ollari words which have a retroflex sound in them, but in many of its etymas the retroflex sound is absent. Examples are : Oll. *oṛ-*, *oṛt*, Pj. *oṛ- oṛt-*, Konḍa *aṭ-* 'to be able' : Ta. *ol*, *ollu* 'id.' ; Oll. *kuṭ-* 'to sew', Pj. Kol. Naik. *kuṭṭ-*, Te. *kuṭṭu-* : Ta. *kuttu* 'id.', etc.

PART TWO

MORPHOLOGY

A. NOUNS

13. NUMBER: There are two numbers in Ollari, singular and plural. The following suffixes are used to form the plural of nouns :

(i) *-r* following a vowel, *-or*, etc. following a consonant ; e.g. *am-aba* 'our-father': pl. *am-aba-r*, *muttak* 'old man': pl. *muttak-or*, etc.; also *ilenḍ* 'bridegroom' : pl. *ile-r*, etc.

(ii) *-v* following a vowel, *-ev*, etc. following a consonant ; e.g. *tam-aya* 'their mother': pl. *tam-aya-v*, *ile* 'bride': pl. *ilev*, etc. Compare also *puned* 'new one (masc.)': pl. *punev*, etc.

(iii) *-l* following a vowel, *-il*, *-ul* following a consonant ; e.g.

-l : *baya* 'mad man' : pl. *baya-l*, *ki* 'hand' : pl. *ki-l*, *goḍi* 'gravel' : pl. *goḍi-l*, *kope* 'hill' : pl. *kope-l*, *gūḍe* 'nest': pl. *gūḍe-l*, etc.

-il : *irid* 'crab' : pl. *ird-il*, *pēn* 'louse' : pl. *pēn-il*, *eg* 'leaf' : pl. *eg-il*, *keriz* 'mushroom' : pl. *kerz-il*, etc.

-ul : *puṛug* 'stomach' : pl. *puṛg-ul*, *amb* 'arrow' : pl. *amb-ul*, *kuyug* 'thigh': pl. *kuyug-ul*, etc.

(iv) A number of nouns take *-til* in the plural, e.g. *kanīr* 'tear': pl. *kanīr-til*, *kaṅar* 'thief': pl. *kaṅar-til*, *pareṅga* 'one person of the Parenga tribe': pl. *pareṅga-til*, *supar* 'tamarind', pl. *supar-til*, etc.

(v) There is a pl. suffix *-sil*, e.g. *gar* 'hail-stone' : pl. *gar-sil*, *var* 'paddy': pl. *var-sil*, etc.

(vi) *-kil*, *-kul* and *-gil*, *-gul* are also very common :

-kil : *sir* 'buffalo' : pl. *sir-kil*, *vat* 'ring' : pl. *vat-kil*, *seṭ* 'sickle' : pl. *seṭ-kil*, *pal* 'tooth' : pl. *pal-kil*, etc.

-kul : *kaṇ* 'eye' : pl. *kaṇ-kul*, *pun* 'bone' : pl. *pun-kul*, *tōḷ* 'skin' : pl. *tōl-kul*, *ule* 'house' : pl. *ule-kul*, etc.

-gil : *kāl* 'leg' : pl. *kāl-gil*, *vadre* 'bamboo' : pl. *vadre- gil*, etc.

-gul : *sir* 'vein' : pl. *sir-gul*, *kopre* 'elbow' : pl. *koper-gul*, etc.

(vii) There are some nouns ending mostly in *-al* (the old Drav. suffix for fem. sing., extended to the neuter nouns as well in this speech), which drop the final *-l* to take the pl. suffixes *-sil* and *-sul*. Examples are : *ayal* 'wife': pl. *aya-sil*, *kakal* 'brinjal': pl. *kaka-sil*, *koṛal* 'son's wife': pl. *koṛa-sil*, *murtal* 'old woman': pl. *murta-sil*, *kēṭal* 'widow': pl. *kēṭa-sil*, etc. ; also, *kekol* 'ear': pl. *keko-sul*, *vāṅgul* 'knee' : pl. *vāṅgu-sul*, etc.

It will be found that the masculine nouns generally take the *-r* suffix, and the feminine and neuter nouns the *-v* and *-l* suffixes, to form their plurals.

14. GENDER : (i) Most of the Dravidian languages of central India, like Kui, Kuwi, Gondi, Parji, Kolami, Naiki, etc. divide nouns (and the 3rd person pronouns) into two genders, masculine and non-masculine. Ollari belongs to this group. This two-group classification is clearly shown in the conjugation of verbs. Thus,

sēpal vadanḍ	the boy came
māl vada	the girl came
kor vada	the fowl came

The adjectives and predicatives sometimes follow the gender of the objects they qualify, and in this matter also the two-fold classification of nouns into masc. and non-masc. is adhered to. Take for example *niya* 'good' :

ī sēpal niyaṭonḍ	this boy is good
ī māl niyaṭe	this girl is good
ī kor niyaṭe	this fowl is good

(ii) But a three-group classification of nouns into masculine, feminine and neuter is not unknown in Ollari, as also in Parji, Kolami and Poya. The numerals in these speeches are inflected to denote the distinction of gender of the objects they count, and the objects are divided into three genders, masculine, feminine and neuter, for this purpose. Thus, *irul sēpalkil* 'two boys', *iral ayasil* 'two women' and *inḍi kōndel* 'two cows'.

(iii) Relics of old suffixes which were once used to denote different genders are found in Ollari. Thus, the particle *-nḍ* occurring at the end of *magginḍ* 'man', *ilenḍ* 'bridegroom', *tōnḍ*

'kinsman', etc. is derived from an original masc. sing. formative which has become *aṉ* in Tamil and *-ḍu* in Telugu. A number of fem. nouns end in *-al* which may be easily connected with the fem. sing. suffix *-aḷ* in Tamil and *-alu* in Telugu. Examples of such Ollari words are : *ayal* 'woman' 'wife', *kēṭal* 'widow', *koṛal* 'son's wife', *murtal* 'old woman', etc. That the particle *-al* is a separable part of these words becomes clear from the fact that before adding the pl. suffix *-sil* these words are at first denuded of it (see § 13 vii). The old neuter sing. suffix which is *-m* in Tamil, etc. and *-mu, -nu* in Telugu, seems to appear as *-n* and *-ṅ* in some Ollari words. Thus, *kalin* 'threshing floor', cf. Ta. Ma. *kaḷam* 'id.', Te. *kalanu*, (Sk. *khala*) ; *kelmaṅ, kelman* 'yoke', cf. Pj. *kelṅgam* 'id.' ; etc.

(iv) The method of indicating the sex by using separate words is also found in this speech, e.g. *sir* 'buffalo' : *tanḍ-zir* 'she-buffalo', *kor* 'hen' : *gānza kor* 'cock', etc. In a few words the fem. *ī* is found due to Aryan influence. Thus, *kaṇa* 'blind man', *kaṇi* 'blind woman'.

15. Case : Ollari, in conformity with other Drav. speeches, does not have different case-affixes for sing. and plural. The same set of suffixes is used for both. There is no special nominative form for Ollari nouns, the simple stem functioning as the subject of the sentence. Thus, *ukur tōnḍ vadanḍ* 'one kinsman will come'. The nominative form usually functions as the base to which the pl. suffix or the case-suffix is added.

16. Sometimes the simple uninflected base is used also as the accusative form. Examples are : *ān kis siṭton* 'I put out fire', *kōndel sara tinidav ām kaṛse tiyam* 'cows eat grass, we eat cooked rice', *īn pereṭ karsi seyoṭ, ān oṛuṭon* 'you went crossing the river, I could not', *vaṭonḍi egil kuṛasi meyar* 'they had collected dry leaves', *an ayal ēndiṅ sūṛuṅ seya* 'my wife will go to see the dance', etc.

The accusative suffix is *-n* after vowels and *-in* after consonants. Thus, *kolya ḍurka-n pokeṭe* 'the fox told the panther', *vārte-n toruṭ-nāl kaṭ* 'tie the yoke with rope', *ōnḍ an māl-in aṭdanḍ* 'he will beat my daughter', *sēpakil-in unḍupuṭ* 'feed the children',

verig sirel-in pateṭe 'the cat caught the mouse', etc. The corresponding forms in Kolami and Naiki are *-n*, *-un*, and in Parji the same *-n*, *-in* are used. The usual dative-accusative suffix in Gondi is *-un*. All these suffixes may be connected with Kannaḍa *-nnu* and Telugu *-nu*, *-ni*, for the vowels *-i* and *-u* appearing before the first set of terminations, are truly speaking introduced to help the pronunciation.

There is another set of acc. suffixes, *-iṅ*, *-ṅ*, which is perhaps derived from the dative *-uṅ*, *-ṅ*. They are now freely used to denote the objective case. Examples are: *ḍurka maggiṇḍiṅ tinḍeṭe* 'the panther dragged a man', *meyonḍi kōndel-iṅ ān kanḍikindan* 'I am searching the lost cows', *ām netteṅ uleṭuṅ sartom*, *īn tīte-ṅ sarup* 'we drove the dog from the house, you drive away the bird', *sinḍ-iṅ aṭumen* 'do not make the child weep', etc. Only in one instance *-uṅ* has been recorded to form the acc. case : *āy lōk-uṅ ām puyam*, *inuṅ ām punam*, 'we know that person, we do not know you'. Further investigations may bring forth other cases of this type.

17. (*a*) The instrumental suffix is *-nāl* which is used also to denote the idea of association. The suffix is apparently related to Tamil *-āl*, Telugu *-valle* and Konḍa *-val*. Examples of instrumental case from Ollari are : *koṭal-nāl tukuṭ koṭudanḍ* 'he will dig ground with spade', *suza-nāl kuṭdam* 'we will sew with needle', *kiyub-nāl kaṭsil siṭdam* 'we will split firewood with axe', *sepeṭ-nāl* 'with the help of a broom', *kēsal-nāl ān tal kēsdan* 'I will shave my head with razor', *nīr-nāl ān ki noren* 'I washed hand with water', *kuse-nāl kaṭse tin* 'eat rice with vegetables', *am-aba-nāl bēṭenon* 'I met our-father', etc.

(*b*) It has been already stated that suffixes are added direct to the stem and not to an oblique base in Ollari declension. But in a few words a *ṭ* is found inserted to form an oblique base ; e.g. *toru* 'rope'+ *-nāl* > *toru-ṭ-nāl*, *kaṭme* 'stick'+*nāl* > *kaṭme-ṭ-nāl*, etc. We come across a similar flexional increment of *-t-* (*-ṭ-*) in Gondi.

18. But the use of genitive form as the oblique base is found in the dative declension in Ollari. The dative suffixes *-ṅ*, *-uṅ* are still used in this speech both to form the dative infinitive (*e.g.*, *sūṭ-uṅ* 'for seeing', *aṭ-uṅ* 'for beating') and to form the

accusative and dative of pronouns. But the dative case of nouns is formed now by adding the postposition *payiṭ* to the genitive form. A similar postposition *payṭi* or *pāye* is added to the genitive base in Dēsiya in the same sense. Examples of the use of dative in Ollari are : *an ayal-iṅ payiṭ aṭ-ṭuṅ garnḍa indren* 'I have brought a cloth from the market for my wife', *am-aya an payiṭ kuse indreṭe* 'our-mother brought vegetable for me', *kaṇa maggind-iṅ payiṭ māprū maya* 'God is there for blind men', *kōndeliṅ payiṭ sara mana* 'there is no grass for the cows', etc.

19. The ablative suffixes which are added to the uninflected stems are *-pelṭuṅ* and *-ṭuṅ*. Examples are: *egil marin-pelṭuṅ īleṭev* 'leaves fell out from the tree', *koppil-pelṭuṅ kaṛsil indrem* 'we brought fuel from the forest', *ule-ṭuṅ pēp* 'come out of the house', *aṭe-ṭuṅ enād indreṭ an payiṭ* 'what have you brought for me from the market ?' *sēpal mar-ṭuṅ īlenḍ* 'the boy fell from the tree', *sēpal-bele-ṭuṅ ōr anuṅ puyar* 'they know me from my child-hood', *ule-poya-ṭuṅ iṛig* 'descend from the top of the house', etc.

20. (*a*) The genitive relationship is expressed in various ways in Ollari. The genitive in *-n*, *-in* and *-ṅ*, *-iṅ* are very common. These terminations are identical in form with the accusative suffixes mentioned before. The use of this form of genitive may be illustrated by a few examples : *ī sēpal-in tam-aba ulen manan̩ḍ* 'this boy's father is not in the house', *ī sēlal-in tam-aya anuṅ pokuṭe* 'this girl's mother told me', *an ayal-iṅ garnḍa eṭeṭe maya* 'my wife's cloth is old', *ī kōndeṅ kōrgul niyaṭev* 'horns of this cow are good', etc. An interesting form is preserved in *am polub-t-in paṭin lok vari maṭor* 'all men of our village had come'. The *-t-* of *polub-t-in* seems to be an oblique increment (cf. Gondi). Ordinarily *polub* is reduced to the base *polb-* ; e.g. *polb-ul* 'villages'.

(*b*) But the common tendency among the Ollar is to avoid an inflected genitive form by bringing together the two words side by side and making them a compound. Examples are : *pereṭ-pali* 'bank of the river', *kaṇul-maṭṭa* 'eye-brow', *kanīr* < *kaṇ* +*nīr* 'tear', *kor-pāp* 'young fowl', *kaṛse-tiniṅ* 'eating of cooked rice', *marin-kenda* 'branch of tree', *kis-pōg* 'smoke of fire', *ule-poya* 'top of house', etc.

(*c*) Sometimes *-ne* is used to form the possessive case of nouns (and pronouns). Thus, *paṭin lōk-ne garnḍal* 'all men's cloths', *ī kor ēyr-ne* 'whose fowl is this?', *puṭkal-ne ṭõ·k* 'the inner part of an ant-hill', *kor-ne cenḍi* 'cock's comb', *sepeṭ-ne vevel* 'the straw of broom', etc. We have a single instance on record where *-na* has been used in this sense : *kor-goṭ-na bele* 'cock-crowing time'.

(*d*) In a small number of instances a genitive *-ṭ* has been recorded : *ule-ṭ lōk* 'people of the house', *ine-ṭ siris* 'today' (lit. today's day ; cf. Bengali *ājkēr din* 'today'), etc.

(*e*) There is another formative *-ṭe* having a possessive force. Thus, *mar-ṭe vēr* 'root of tree', *polub-ṭe pāv* 'village road', *ule-ṭe lōk* 'family members', *kopel-ṭe marin* 'forest-trees', *kakel-ṭe uleṭ lōk* 'neighbour', etc. In Dēsiya, Standard Oṛiya and Bengali the genitive suffix *-r* is used in such cases ; *e.g.* Beng. *paśer bāṛir lōk* 'a person living in the next house', cf. Ollari *kakelṭe uleṭ lōk.*

21. (*a*) The common locative suffixes are *-tin* and *-tun* following perhaps front vowel and back vowel, respectively. Someday the *t-* of *-tin*, *-tun* may turn out to be the relic of an oblique -t-, now added to the suffix through metanalysis. Examples of the use of these suffixes are :

-tin : *ān mar-tin sotan* 'I climbed the tree', *ki-tin pareṭe ṭaṅgeya* 'the axe fell on the hand', *nikiṛ-tin unḍ* 'sit in the shade', *vayke agle-tin nīr ālir* 'fill water in the empty pot', *ī pered-tin bistar mīnil mayav* 'there are many fishes in this river', *ī kopel-tin berpul maya* 'there is a man-eater in this jungle', *gōter-tin ām kōnde katdam* 'we will slaughter cow at the Goter festival', etc.

-tun ; *ōr bākɔs-tun ḍurka bɔ̄nd kenor* 'they shut the panther in a cage', *ī karap magginḍuliṅ polub-tun irmer*, 'do not keep these bad men in the village', *pinde puṛug-tun īleṭe*, 'a fly fell on the belly', *poṭ-tun* 'at the back', *an soṛ-tun varsil sandi mayav* 'paddies have grown in my field', etc.

(*b*) Another locative suffix is *-n*. Examples of the use of this suffix :

bām ule-n ireṭe 'the snake entered the house', *ām nitren pinḍe-n unḍdam* 'we sit on the verandah everyday', *kuṛve-n*

uyusi sī 'measure it in a *mān*', *sēpal bele-n ān-men raṅ-erinom* 'I too crawled in my childhood', *irul sēpakil mayar am ole-n* 'there are two boys in my house', *poyta-n* 'on the top', etc. A locative *-iṅ* is recorded once in our material : *sikaṭ-iṅ ōnḍ kiyub kanḍtonḍ* 'he searched the knife in darkness'.

(*c*) Besides these, there are some postpositions used to denote various locative ideas. The postpositions are :

tanḍrel 'in' 'inside', *poytan* 'on' 'upon', *digel* 'in the direction of', *kakel* 'near', etc. All of them are used after the nominative, *i.e.* the uninflected base. For the *-el* suffix see *The Parji Language*, p. 29. The use of these postpositions is illustrated below :

tanḍrel : ōnḍ kuy tanḍrel īliṅinonḍ 'he was falling in the well', *pēṭia tanḍrel ṭã·ke mana* 'there is no rupee in the box', *am polub tanḍrel niyaṭe ule maya* 'there is a good house in our village', etc.

poytan : an tal poytan nīr sorte 'she poured water on my head', *mogul poytan tara pēsi maya* 'a star has appeared on the sky', *mar poytan tīte unḍeṭe* 'a bird sat on the tree', *ule poytan ān senuṅ oṛpan* 'I was unable to go on the top of the house', *ser poytan kisavale unḍeṭe* 'a vulture sat on the corpse', etc.

digel : am purti digel 'lit. in the direction of our country', *am digel* 'in our country', *an ayal digel sūṛmen* 'do not look at my wife', *kopel digel īn sengoṛen ān-men sendan* 'if you go towards the mountain, I too will go', etc.

kakel : an ule kakel pereṭ maya 'there is a river near my house', *sinḍ tam-aba kakel manānḍ* 'the son is not by his father's side', etc.

(*d*) Sometimes the uninflected nominative base is used as the locative form. Examples are : *im polub ān senzi maṭon* 'I had gone to your village', *ān pereṭ pali unḍen* 'I sat on the bank of the river', etc.

22. (*a*) We will now show in a tabular form all the suffixes and postpositions used as case-formatives in Ollari :

Nom.	sing. -*zero*	plural (see § 13)
Acc.	sing. & pl.	-*in*, -*n*, -*iṅ*, -*ṅ*, -*uṅ*, *zero*
Instr.	,,	-*nāl*
Dat.	,,	-*uṅ*, *payiṭ*
Abl.	,,	*pelṭuṅ*, *ṭuṅ*
Gen.	,,	-*in*, -*n*, -*iṅ*, -*ṅ*, -*ne*, -*ṭ*, -*ṭe*, *zero*
Loc.	,,	-*tin*, -*tun*, -*en*, -*n*, -*iṅ* ; *tanḍrel*, *poytan*, *digel*, *kakel*, etc.; *zero*

(*b*) The declension of two specimen nouns may be shown now :

(i) *aba* 'father'

	sing.	pl.
Nom.	*aba*	*abar*
Acc.	*aban*, *abaṅ*	*abaran*, *abaraṅ*
Instr.	*abanāl*	*abarnāl*
Dat.	*aba payiṭ*	*abar payiṭ*
Abl.	*abaṭuṅ*	*abarṭuṅ*
Gen.	*aban*	*abarin*
Loc.	*abatun*	*abartun*

(ii) *ēnig* 'elephant'

	sing.	pl.
Nom.	*ēnig*	*ēngil*
Acc.	*ēngin*, etc.	*ēngilin*, etc.
Instr.	*ēnignāl*	*ēngilnāl*
Dat.	*ēnig payiṭ*	*ēngil payiṭ*
Abl.	*ēnigṭuṅ*	*ēngilṭuṅ*
Gen.	*ēngin*, etc.	*ēngilin*, etc.
Loc.	*ēnigtin*, etc.	*ēngiltin*, etc.

B. PRONOUNS

23. The pronominal declension differs in some respects from the declension of nouns discussed above. The personal pronouns (excepting the 3rd person non-masc. singular and plural) and the reflex pronoun *tān* 'his self', pl. *tām*, use the genitive form as the oblique base. These oblique genitives are formed by shortening the long vowel of the nominative base. Thus,

	Nominative		Genitive		Obl. base	
	sing.	pl.	sing.	pl.	sing.	pl.
1st pers.	*ān*	*ām*	*an*	*am*	*an-*	*am-*
2nd pers.	*īn*	*īm*	*in*	*im*	*in-*	*im-*
3rd masc.	*ōnḍ*	*ōr*	*on*	*or*	*on-*	*or-*
3rd non-masc.	*ad*	*av*	*adin*	*avin*		
Reflex pron.	*tān*	*tām*	*tan*	*tam*	*tan-*	*tam-*

The interrogative pronoun *ēynḍ* 'who ?' also has an oblique base in *ēyr-*, but here the genitive is formed by adding *-ne : ēyr-ne* 'whose ?', *ī kor ēyrne* 'whose fowl is this ?', *ēyrne ayal poketẹ* 'whose wife told (you) ?', etc. There is also a distinctly singular form '*ēynḍ*' : *ēynḍ vari maṭonḍ* 'who (sing.) had come ?' ; its pl. is *ēyr : inuṅ ēyr poker* 'who (pl.) told you ?'. It is likely that the original form was *ēyr* (sing. and pl.) ; cf. Tamil *yār* 'who' (sing. and pl.) ; but later on *ēyr*, under the analogy of *ōnḍ* 'he', pl. *ōr*, was taken to be only a plural form, and then the corresponding singular form *ēynḍ* came to use, while *ēyr-* continued to be the base.

The pronominal declension further deviates from the declension of noun in the use of the original dative suffix *-uṅ*, in the place of *-iṅ* of the nominal declension. Examples of the use of *-uṅ* are : *anuṅ poketẹ* 'she told me', *oruṅ orug* 'call them', *onuṅ pat* 'hold him', *inuṅ narupsi kerin ḍurka veṭeṭe* 'the panther has gone away having frightened you', *ēyruṅ sīdaṭ* 'whom shall you give ?', etc.

The pronouns which have oblique bases use *-uṅ*, but the rest use *-iṅ* (*-in*). Thus, *anuṅ sīmen, adiṅ sī* 'do not give me, give her'. Similarly, *enād* 'what ?' : *enād-iṅ seoṭ* 'what for did you go ?' ; *id* ('it') : *idin nīr sī-kerin sandutan* 'having watered it (the tree) I will make it grow up' ; etc.

24. The pronouns, therefore, from the point of view of declension, fall under two groups. The first group, consisting of personal pronouns (except the 3rd pers. non-masc.), the interrogative pronoun *eyr* and the reflex pronouns, uses gen. oblique base in the declension, but the second group which consists of the 3rd non-masc. pronouns (*ad* 'she' 'it', pl. *av*), the near demonstrative *id* 'this (fem. and neut.)' and the interrogative *enād* 'what', takes the case-formatives directly. In the latter group the same form is used for acc. and gen. We will now illustrate the declension of these two groups with two examples :

ān 'I'

Nom.	sing.	*ān*	pl.	*ām*
Acc.	,,	*anuṅ*	,,	*amuṅ*
Instr.	,,	*an-nāl*	,,	*am-nāl*
Dat.	,,	*anuṅ, an payiṭ*	,,	*amuṅ, am payiṭ*
Abl.	,,	*an pelṭuṅ*	,,	*am pelṭuṅ*
Gen.	,,	*an*	,,	*am*
Loc.	,,	*an tanḍrel*, etc.	,,	*am tanḍrel*, etc.

ad 'she' 'it'

Nom.	sing.	*ad*	pl.	*av*
Acc.	,,	*adin, adiṅ*	,,	*avin, aviṅ*
Instr.	,,	*ad-nāl*	,,	*av-nāl*
Dat.	,,	*adin, ad payiṭ*	,,	*avin, av payiṭ*
Abl.	,,	*ad pelṭuṅ*	,,	*av pelṭuṅ*
Gen.	,,	*adin, adiṅ*	,,	*avin, aviṅ*
Loc.	,,	*ad tanḍrel*, etc.	,,	*av tanḍrel*, etc.

25. Besides these pronouns which can be declined, there are a few indeclinables, used as pronominal adjectives. They are, *ī* 'this', *ā* or *āy* 'that'. Examples of their uses are :

ī : ī māl niyaṭe mana 'this girl is not good', *ī nette kasda* 'this dog bites', *ī maggiṇḍ siriṅgaṭonḍ* 'this man is black', etc.

ā, āy : ā (*āy*) *lōk ēyr* 'who are those men ?', *ā* (*āy*) *garnḍa duna key* 'fold that cloth', *ā* (*āy*) *māsil ēndukindav* 'those girls are dancing', etc.

C. ADJECTIVES

26. We are giving below some important Ollari adjectives. The list includes a number of loans from Dēsiya :

eṭ 'old', *ugla* 'loose', *karab* 'bad', *kareya* 'salty', *kaṇa* 'blind', *gāṭi* 'many', *jilom* 'late', *jum* 'red', *ḍāba* 'closed', *tiran* 'sweet', *niman* 'good', *niya* 'good', *paṭi, paṭin, paṭe, paṭen* 'all', *pun* 'new', *per, ber* 'big', *baṅṭi tiṅṭi* 'crooked', *banzi* 'barren', *ben* 'different', *mandar* 'many', *mela* 'open', *vaṭe* 'barren (woman)', *vayke* 'empty', *viled* 'white', *supartil* 'sour', *solken* 'straight', *sapre* 'tasteless', *siriṅg* 'black', etc.

In attributive use these adjectives are generally uninflected, as elsewhere in Dravidian. Examples from Ollari are : *vaṭe iled* 'barren woman', *banzi kōnde* 'barren cow', *ber vāyin aṭgoṛen karap eda* 'if heavy rain comes (lit. strikes) it will be bad (for crops)', etc.

27. (*a*) When used predicatively most of these adjectives are inflected according to the number and gender of the objects they qualify. The suffixes used in the third person are :

masc. sing.	*-ṭonḍ*	pl.	*-ṭor*
non-masc. sing.	*-ṭe, -ṭ, -t*	,,	*-ṭev*

Thus, *ī nette siriṅ(g)aṭṭe* 'this dog is black', *ī ayal siriṅ(g)aṭṭe* 'this woman is black', *ī magginḍ siriṅ(g)aṭṭonḍ* 'this man is black'; *ī kor niyaṭe maya* 'this fowl is good', *ī māsil niyaṭev mayav* 'these girls are good', *ī sēpakil niyaṭor mayar* 'these boys are good'. Similarly, *am-aba soṭaṭonḍ* 'our father is lame', *āy māl soṭiṭe* 'that girl is lame', *ī kōndel soṭiṭev* 'these cows are lame'. Some Dēsiya loan-words are also inflected : *kaṇaṭonḍ, kaṇiṭe* 'blind man, blind woman', etc.

(*b*) It is interesting to note that some of these inflected forms are also used attributively ; e.g., *siriṅgaṭṭe ayal vari maya* 'the black woman has come', *tirenṭe pāl indre* 'bring sweet milk', *surṭe kuse ān panḍan* 'I refused to take sour cooked-vegetable', etc. But in the following example *jum* 'red' though used predicatively, does not change : *varsil paṛiṅgi kerin jum eri senḍe* 'paddy having ripened has become red'. In *viled* 'white' is perhaps preserved a suffix which is used to inflect adjectives.

The plural of *-ed* is *-ev*. Thus, *id kambal puned era, id eṭed* 'this blanket is not new, it is old', *am polubtun paṭen ulekul punev mayav* 'all the houses in our village are new', etc.

(*c*) The suffix *-onḍi* which is generally used to form verbal adjectives can also convert a noun into an adjective : *pāp-onḍi panis* 'green jackfruit'. Sometimes a noun is put before another noun so that the previous one becomes an adjective in effect : *odur ule* 'marriage house'.

28. Adjectives are compared by putting the word to be compared in the ablative and then using the adjective as an inflected predicative. Examples are : *am uleṭuṅ im ule berit maya* 'your house is bigger than mine', *an ayal pelṭuṅ in ayal pāponḍi maya* 'your wife is younger than my wife', *polubten paṭi kōndel pelṭuṅ an kōnde niyaṭe maya* 'my cow is best of all the cows in the village', *an pelṭuṅ an toronḍ pernonḍ mayanḍ* 'my brother is elder than me', etc.

Sometimes words denoting 'more', 'less', etc. are used before an adjective to indicate the degree ; e.g. *im polubṭuṅ am polub odik niya maya* 'our village is better than your village', *in uleṭuṅ an ule kanḍek karab maya* 'my house is a little inferior to your one', etc.

D. ADVERBS

29. (*a*) A number of Ollari words end in *-el* which seems to be a suffix to form different types of adverbs in this speech. Thus, *adverb of direction : digel* 'in the direction of' (Sk. *dik* 'direction'), *pakel* 'near' (Sk. *pakṣa*, Oṛiya *pak* 'side'), etc. ; *adverb of manner : benel* 'separately' (De. *bine* 'id.', Sk. *bhinna* 'separate'), etc. ; *adverb of time : esel* 'when'.

(*b*) The other suffixes which form adverbs in Ollari are *-ken* and *-n* ; *-ken : saneken* 'after a little while' (Sk. *kṣaṇa* 'little while'), *ɔlɔken* 'a little' (Sk. *alpa*, De. *ɔlɔp* 'little'), *mulken* 'much' 'many', etc.

-n : nitren 'daily' (Sk. *nitya* 'daily'), *bibigin* 'quickly' (Sk. *bēga* 'speed'), etc.

E. VERBS

Personal Endings

30. The terminations of the various persons are :

1st pers. sing.	*-n*	pl.	*-m*
2nd pers. sing.	*-ṭ*	,,	*-r*
3rd pers. masc. sing.	*-nḍ*	,,	*-r*
3rd pers. non-masc. sing.	*-ṭe, -e, -a*	,,	*-ṭev, -ev* (*-v*)

Past Tense

31. *Past conjugation :* There are two patterns of conjugation in the past tense. In the first pattern *-e-* is used as the union vowel inserted between the root and the personal ending. In the second pattern it is *-o-* in all the persons except the 3rd non-masc. There is no tense particle used in Past tense in Ollari. The past verbal forms, therefore, consist of three elements : root+union vowel+personal ending. The simple past verbal forms denote also the present perfect tense. Let us now give a few paradigms illustrating the different patterns of past conjugation :

1st pattern

(i) *sūṛ-* 'to see'

1 sing.	*sūṛ-e-n*	pl.	*sūṛ-e-m*
2 sing.	*sūṛ-e-ṭ*	,,	*sūṛ-e-r*
3 masc. sing.	*sūṛ-e-nḍ*	,,	*sūṛ-e-r*
3 non-masc. sing.	*sūṛ-e-ṭe*	,,	*sūṛ-e-ṭev*

(ii) *īl-* 'to fall'

1 sing.	*īl-e-n*	pl.	*īl-e-m*
2 sing.	*īl-e-ṭ*	,,	*īl-e-r*
3 masc. sing.	*īl-e-nḍ*	,,	*īl-e-r*
3 non-masc. sing.	*īl-e-ṭe*	,,	*īl-e-ṭev*

(iii) *kā̃·j-*, *kā̃ñ-* 'to carry on shoulder'

1 sing.	*kā̃·j-e-n*	pl.	*kā̃·j-e-m*
2 sing.	*kā̃·j-e-ṭ*	,,	*kā̃·j-e-r*
3 masc. sing.	*kā̃·j-e-nḍ*	,,	*kā̃·j-e-r*
3 non-masc. sing.	*kā̃·j-e-ṭe*	,,	*kā̃·j-e-ṭev*

All primary roots which do not have any separate stem for the past tense, conjugate according to this pattern. The following Ollari verbs in our list belong to this group :

aṭ- 'to strike', *indr-* 'to bring', *iṛg* 'to descend', *ir-* 'to put', *unḍ-* 'to sit', *kaṭ-* 'to tie', *kas-* 'to bite', *kūy-* 'to call' 'cock to crow', *kar-* 'to throw', *tāk-* 'to walk', *tinḍ-* 'to pull', *nars-* 'to fear', *nāk-* 'to lick', *neṅ-* 'to grind', *pak-* 'to conceal (intr.)', *pār-* 'to sing', *paṛṅ-* 'to become ripe', *pun-*, *puy-* 'to know', *pok-* 'to say', *pōl-* 'to be complete', *mẽy-* 'to forget', *vaṅ(g)-* 'to leak (intr.)', *vāl-* 'to fly', *vit-* 'to sow', *virs-* 'to thrash paddy', *viṛ-* 'to sell', *viṭ-* 'to flee', *sand-* 'to grow', *siṭ-* 'fire to go out', etc.

2nd Pattern

32. But verbal roots having separate stems for the past, take *-o-* as the union vowel in all persons except the 3rd non-masc. singular and plural. These verbs fall under the following heads :

(*a*) Verbs having separate stems in *-n* for the past :

(i) *var-*, *van-*, *vad-* 'to come'

1 sing.	*van-o-n*	pl.	*van-o-m*
2 sing.	*van-o-ṭ*	,,	*van-o-r*
3 masc. sing.	*van-o-nḍ*	,,	*van-o-r*
3 non-masc. sing.	*van-e*	,,	*van-ev*

(ii) *sī-*, *sīn-*, *sīd-*, *siy-* 'to give'

1 sing.	*sīn-o-n*	pl.	*sīn-o-m*
2 sing.	*sīn-o-ṭ*	,,	*sīn-o-r*
3 masc. sing.	*sīn-o-nḍ*	,,	*sīn-o-r*
3 non-masc. sing.	*sīn-e*	,,	*sīn-ev*

(iii) *uy-*, *un-*, *ud-* 'to take'

1 sing.	*un-o-n*	pl.	*un-o-m*
2 sing.	*un-o-ṭ*	,,	*un-o-r*
3 masc. sing.	*un-o-nḍ*	,,	*un-o-r*
3 non-masc. sing.	*un-e*	,,	*un-ev*

Other verbs which have separate stems for the past in *-n*, and which conjugate according to the above scheme, are : *er-*, *en-*, *ed-* 'to be' ; *key-*, *ken-*, *ked-* 'to do' ; *koy-*, *kon-*, *kod-* 'to reap' ; *dzuler-*, *dzulen-*, *dzuled-*, 'to swing (intr.)' ; *lager-*, *lagen-*, *laged-* 'to become angry' ; *say-*, *san-*, *sad-* 'to die' ; *banayar-*, *banayan-*, *banayad-* 'to forget' ; etc.

The verb *pun-*, *puy-* 'to know' does not belong to this type, for here the *-n* stem is not meant for the past tense ; it is the principal stem. It will therefore conjugate according to the 1st pattern : *ān pun-e-n* 'I knew', etc.

(*b*) Verbs having separate stems for the past in *-ṭ :*
man-, *maṭ-*, *may-* 'to be'

1 sing.	*maṭ-o-n*	pl.	*maṭ-o-m*
2 sing.	*maṭ-o-ṭ*	,,	*maṭ-o-r*
3 masc. sing.	*maṭ-o-nḍ*	,,	*maṭ-o-r*
3 non-masc. sing.	*maṭ-e*	,,	*maṭ-ev*

The other verb belonging to this group is *ven-*, *veṭ-*, *vey-* 'to hear'.

(*c*) Verbs having separate stems for the past in *-ḍ :*
un-, *unḍ-* 'to drink'

1 sing.	*unḍ-o-n*	pl.	*unḍ-o-m*
2 sing.	*unḍ-o-ṭ*	,,	*unḍ-o-r*
3 masc. sing.	*unḍ-o-nḍ*	,,	*unḍ-o-r*
3 non-masc. sing.	*unḍ-e*	,,	*unḍ-ev*

Other verbs of this type in our material are : *tin-*, *tinḍ-*, *tiy-* 'to eat' and *sen-*, *senḍ-*, *sey-* 'to go'.

(*d*) Verbs having separate stems for the past in *-t :*

(i) *oṛ-*, *oṛt-* 'to be able'

1 sing.	*oṛt-o-n*	pl.	*oṛt-o-m*
2 sing.	*oṛt-o-ṭ*	,,	*oṛt-o-r*
3 masc. sing.	*oṛt-o-nḍ*	,,	*oṛt-o-r*
3 non-masc. sing.	*oṛt-e*	,,	*oṛt-ev*

(ii) *pēp-*, *pēt-* 'to appear'

1 sing.	*pēt-o-n*	pl.	*pēt-o-m*
2 sing.	*pēt-o-ṭ*	,,	*pēt-o-r*
3 masc. sing.	*pēt-o-nḍ*	,,	*pēt-o-r*
3 non-masc. sing.	*pēt-e*	,,	*pēt-ev*

Transitive or causative verbs having separate stems for the past in *-t* :

(iii) *kāp-*, *kāt-* 'to watch'

1 sing.	*kāt-o-n*	pl.	*kāt-o-m*
2 sing.	*kāt-o-ṭ*	,,	*kāt-o-r*
3 masc. sing.	*kāt-o-nḍ*	,,	*kāt-o-r*
3 non-masc. sing.	*kāt-e*	,,	*kāt-ev*

(iv) *aṛup-*, *aṛut-* 'to make to cry'

1 sing.	*aṛut-o-n*	pl.	*aṛut-o-m*
2 sing.	*aṛut-o-ṭ*	,,	*aṛut-o-r*
3 masc. sing.	*aṛut-o-nḍ*	,,	*aṛut-o-r*
3 non-masc. sing.	*aṛut-e*	,,	*aṛut-ev*

PRESENT-FUTURE

33. *Present-Future conjugation :* There is only one conjugation for the two tenses, present and future. This merging of the two primary tenses is a peculiarity of a number of Munda and Dravidian languages of central India (also of the Aryan tongue Dēsiya). How this peculiar linguistic phenomenon appeared in so many speeches of different origin, spoken over a wide area of a particular region (i.e. middle India), is still shrouded with mystery. This trait may owe its origin to an ancient substratum speech.

In the present-future verbal forms in Ollari, *-a-* is everywhere the union-vowel. The tense particle is either *-d-* or *-y-*, found also in Parji. In the case of *-y* verbs the tense particle *-y-* already exists in the extra form of the root ending in *-y*. But in the other case the tense particle *-d-* is newly introduced, although in a few verbs the *-d-* is also found to have formed a special base for the present-future forms. Besides the *-d-* and *-y-* types, there is a third variety of present-future conjugation in which the transitive and causative verbs having alternating *p/t* stems, use the *-t* stem for the present-future. It has been already noticed that the *-t* stem of these *p/t* verbs is also used for the past tense. In the absence of any tense particle, the union vowel which is *-o-* in past tense and *-a-* in present-future, distinguishes between the past and the present-future forms of those verbs. We will now show the three

modes of present-future conjugation mentioned above, namely, (i) *-d-* conjugation, (ii) *-y-* conjugation and (iii) the conjugation of transitive and causative verbs having alternating *p/t* stems :

34. (*a*) *-d- present-future :* Examples—

(i) *vanḍ-* 'to cook'

1 sing.	*vanḍ-d-a-n*	pl.	*vanḍ-d-a-m*
2 sing.	*vanḍ-d-a-ṭ*	,,	*vanḍ-d-a-r*
3 masc. sing.	*vanḍ-d-a-nḍ*	,,	*vanḍ-d-a-r*
3 non-masc. sing.	*vanḍ-d-a*	,,	*vanḍ-d-a-v*

(ii) *kā·j-, kāñ-* 'to carry on shoulder'

1 sing.	*kāñ-d-a-n*	pl.	*kāñ-d-a-m*
2 sing.	*kāñ-d-a-ṭ*	,,	*kāñ-d-a-r*
3 masc. sing.	*kāñ-d-a-nḍ*	,,	*kāñ-d-a-r*
3 non-masc. sing.	*kāñ-d-a*	,,	*kāñ-d-a-v*

(iii) *org-* 'to call'

1 sing.	*org-u-d-a-n*	pl.	*org-u-d-a-m*
2 sing.	*org-u-d-a-ṭ*	,,	*org-u-d-a-r*
3 masc. sing.	*org-u-d-a-nḍ*	,,	*org-u-d-a-r*
3 non-masc. sing.	*org-u-d-a*	,,	*org-u-d-a-v*

(iv) *nars-* 'to be afraid'

1 sing.	*naris-d-a-n*	pl.	*naris-d-a-m*
2 sing.	*naris-d-a-ṭ*	,,	*naris-d-a-r*
3 masc. sing.	*naris-d-a-nḍ*	,,	*naris-d-a-r*
3 non-masc. sing.	*naris-d-a*	,,	*naris-d-a-v*

(*b*) From the conjugation of the sample verbs no. (iii) and (iv) above, one morpho-phonemic change taking place in this speech will become clear. The principle underlying this change is : when a basic root ending in a consonant conjunct (excepting *-nḍ*) is followed by a suffix beginning with a consonant, the final consonant-group of the word-root is separated by a vowel. When the vowel of the preceding syllable is *-o-* or *-u-*, the anaptyctic vowel is *-u-*, and when it is *-a-*, *-i-*, (or *-e-*) the anaptyctic vowel is *-i-*. Thus, *-u-* : *org-* 'to call', *org-u-dan* 'I will call' ; *uyk-* 'to rub', *uy-u-k-dam* 'we will rub' ; *murg-* 'to bend', *mur-u-g-dar* 'they bend' ; *kumd-* 'to carry on head', *kum-u-d-daṭ* 'you will carry

on head'; *urj-* 'to sweep', *ur-u-j-da* 'she will sweep'; etc. And *-i-*: *indr-* 'to bring', *ind-i-r-dan* 'I will bring'; *paṛṅ-* 'to ripen', *paṛ-i-ṅ-da* 'it will ripen'; *kisk-* 'to pinch', *kis-i-k-danḍ* 'he will pinch'; *targ-* 'to swallow', *tar-i-g-daṭ* 'you will swallow'; *tirg-* 'to tremble', *tir-i-g-dan* 'I will tremble'; *iṛg-* 'to descend' *iṛ-i-g-dav* 'they (non-masc.) will descend'; *kirk-* 'to dream', *kir-i-k-dar* 'they (masc.) will dream'; etc.

35. Verbs which have a separate stem for the past tense in *-n* and therefore conjugate according to the 2nd pattern, also take *-d-* in the present-future. For a list of such verbs see § 32 *a*. In the case of these verbs the future base in *-d* has been shown in the *Vocabulary*. Conjugation of three sample verbs of this type will now be given:

(i) *var-*, *van-*, *vad-* 'to come'

1 sing.	*vad-a-n*	pl.	*vad-a-m*
2 sing.	*vad-a-ṭ*	,,	*vad-a-r*
3 masc. sing.	*vad-a-nḍ*	,,	*vad-a-r*
3 non-masc. sing.	*vad-a*	,,	*vad-av*

(ii) *sī-*, *sīn-*, *sīd-*, *siy-* 'to give'

1 sing.	*sīd-a-n*	pl.	*sīd-a-m*
2 sing.	*sīd-a-ṭ*	,,	*sīd-a-r*
3 masc. sing.	*sīd-a-nḍ*	,,	*sīd-a-r*
3 non-masc. sing.	*sīd-a*	,,	*sīd-av*

(iii) *koy-*, *kon-*, *kod-* 'to reap'

1 sing.	*kod-a-n*	pl.	*kod-a-m*
2 sing.	*kod-a-ṭ*	,,	*kod-a-r*
3 masc. sing.	*kod-a-nḍ*	,,	*kod-a-r*
3 non-masc. sing.	*kod-a*	,,	*kod-av*

36. *-y- present-future:* There are some Ollari verbs ending in *-n* which have alternate base in *-y* for present-future. Verbs like *pun-*, *puy-* 'to know', *tin-*, *tiy-* 'to eat', *man-*, *maṭ-*, *may-* 'to be', *ven-*, *veṭ-*, *vey-* 'to hear', *sen-*, *senḍ-*, *sey-* 'to go', etc. belong to this group.

A few verbs have been recorded ending in *-n*, which have past stems in *ṭ/ḍ*, but do not have separate *-y* base for the present-future, as is found in verbs like *ven-*, *veṭ-*, *vey-* 'to hear', *sen-*,

senḍ-, sey- 'to go', etc. Such verbs are *un-, unḍ-* 'to drink', etc., but they do not fall under this category. Verbs taking *-y-* in present-future conjugate in the following manner :

(i) *pun-, puy-* 'to know'

1 sing.	*puy-a-n*	pl.	*puy-a-m*
2 sing.	*puy-a-ṭ*	,,	*puy-a-r*
3 masc. sing.	*puy-a-nḍ*	,,	*puy-a-r*
3 non-masc. sing.	*puy-a*	,,	*puy-av*

(ii) *man-, maṭ-, may-* 'to be'

1 sing.	*may-a-n*	pl.	*may-a-m*
2 sing.	*may-a-ṭ*	,,	*may-a-r*
3 masc. sing.	*may-a-nḍ*	,,	*may-a-r*
3 non-masc. sing.	*may-a*	,,	*may-av*

37. The third mode of forming the present-future is to employ the past base in *-t* followed by the present-future union-vowel *-a-*, instead of *-o-* which is the union vowel for the past conjugation of the 2nd pattern. All verbs which have additional base in *-t* and which, therefore, conjugate according to 2nd pattern in the past tense, fall under this group. Conjugation of a few sample verbs will now follow :

(i) *oṛ-, oṛt-* 'to be able'

1 sing.	*oṛt-a-n*	pl.	*oṛt-a-m*
2 sing.	*oṛt-a-ṭ*	,,	*oṛt-a-r*
3 masc. sing.	*oṛt-a-nḍ*	,,	*oṛt-a-r*
3 non-masc. sing.	*oṛt-a*	,,	*oṛt-av*

(ii) *pēp-, pēt-* 'to appear'

1 sing.	*pēt-a-n*	pl.	*pēt-a-m*
2 sing.	*pēt-a-ṭ*	,,	*pēt-a-r*
3 masc. sing.	*pēt-a-nḍ*	,,	*pēt-a-r*
3 non-masc. sing.	*pēt-a*	,,	*pēt-av*

(iii) *kāp-, kāt-* 'to watch'

1 sing.	*kāt-a-n*	pl.	*kāt-a-m*
2 sing.	*kāt-a-ṭ*	,,	*kāt-a-r*
3 masc. sing.	*kāt-a-nḍ*	,,	*kāt-a-r*
3 non-masc. sing.	*kāt-a*	,,	*kāt-av*

(iv) *aṛup-, aṛut-* 'to make to cry'

1 sing.	*aṛut-a-n*	pl.	*aṛut-a-m*
2 sing.	*aṛut-a-ṭ*	,,	*aṛut-a-r*
3 masc. sing.	*aṛut-a-nḍ*	,,	*aṛut-a-r*
3 non-masc. sing.	*aṛut-a*	,,	*aṛut-av*

NEGATIVE VERBS

38. *Negative conjugation:* It is difficult to say now what was the original scheme of negative conjugation for the two simple tenses in Ollari. The present tendency is to use only one set of negative forms for the two tenses, past and present-future. The principal stem of the verb which is usually the Imperative form, is used as the base in the negative, with which is added the negative particle *-a-* used as the union vowel, and then follows the personal ending. Examples :

(i) *sūṛ-* 'to see'

1 sing.	*sūṛ-a-n*	pl.	*sūṛ-a-m*
2 sing.	*sūṛ-a-ṭ*	,,	*sūṛ-a-r*
3 masc. sing.	*sūṛ-a-nḍ*	,,	*sūṛ-a-r*
3 non-masc. sing.	*sūṛ-a*	,,	*sūṛ-av*

(ii) *key-, ken-, ked-* 'to do'

1 sing.	*key-a-n*	pl.	*key-a-m*
2 sing.	*key-a-ṭ*	,,	*key-a-r*
3 masc. sing.	*key-a-nḍ*	,,	*key-a-r*
3 non-masc. sing.	*key-a*	,,	*key-av*

(iii) *pun-, puy-* 'to know'

1 sing.	*pun-a-n*	pl.	*pun-a-m*
2 sing.	*pun-a-ṭ*	,,	*pun-a-r*
3 masc. sing.	*pun-a-nḍ*	,,	*pun-a-r*
3 non-masc. sing.	*pun-a*	,,	*pun-av*

(iv) *kāp-, kāt-* 'to watch'

1 sing.	*kāp-a-n*	pl.	*kāp-a-m*
2 sing.	*kāp-a-ṭ*	,,	*kāp-a-r*
3 masc. sing.	*kāp-a-nḍ*	,,	*kāp-a-r*
3 non-masc. sing.	*kāp-a*	,,	*kāp-av*

The negative forms given above have been found to be used for both the simple tenses. Thus, *ān orgun sūṛan, inen-men sūṛan, tonḍunuṅ-men sūṛan* 'I did not see it yesterday, nor today, nor will I see it tomorrow'.

39. But there are a few verbs where the *-a-* negative is used only for the present-future, while they have a separate negative conjugation for the preterite. Two such verbs are on our record, e.g. *man-, maṭ-, may-* 'to be' and *oṛ-, oṛt-* 'to be able'. Thus, *ān oṛuṭon* 'I was not able', but *ān-oṛan* 'I will not be able'; *ān īl manuṭon* 'I was not here', but *ān īl manan* 'I am not here'; etc. The full paradigm will be:

man-, maṭ-, may- 'to be'

1 sing.	*man-u-ṭon*	pl.	*man-u-ṭom*
2 sing.	*man-u-ṭoṭ*	,,	*man-u-ṭor*
3 masc. sing.	*man-u-ṭonḍ*	,,	*manu-ṭor*
3 non-masc. sing.	*man-u-ṭe*	,,	*man-u-ṭev*

Stray negative forms of this type in respect of other verbs have also been recorded. Thus, *ān orgun varuṭon, inen vadan* 'I did not come yesterday, I will come today'. Similary, *sūṛuṭon* 'I did not see', etc. But such forms are rare in our collection.

Causative verbs

40. *Formation of Causatives:* The causative verbs are formed by the addition of *-p* and *-t* to the root; the *-t* base is used for the past and present-future tenses, while the *-p* base is used to form the Imperative, negative and conditional verbs. Thus, *aṛ-* 'to cry', *aṛp-, aṛt-* 'to make to cry'; *iṛg-* 'to descend', *iṛigp-, iṛigt-* 'to make to descend'; *endk-* 'to play', *endikp-, endikt-* 'to make to play'. Similarly, *kindrap-, kindrat-* 'to make to revolve'; *tinḍup-, tinḍut-* 'to make to eat'; *meykip-, meykit-* 'to make to go astray'; *siṭp-, siṭt-* 'to put out fire'; *sinḍup-, sinḍut-* 'to raise'; etc. Roots ending in a consonant conjunct use mostly an anaptyctic vowel when the causative formation supplies them with the third consonant at the end of the words.

41. *Negative of causative verbs :* The *-t* base of the causative verb is used, as we have seen, for the past and present-future tenses. The *-p* base of these verbs and all other verbs having *-p* and *-t* bases is used for forming their negatives in both the simple tenses. Examples :

(i) *iṛigp-*, *iṛigt-* 'to make to descend'

1 sing.	*iṛigp-a-n*	pl.	*iṛigp-a-m*
2 sing.	*iṛigp-a-ṭ*	"	*iṛigp-a-r*
3 masc. sing.	*iṛigp-a-nḍ*	"	*iṛigp-a-r*
3 non-masc. sing.	*iṛigp-a*	"	*iṛigp-av*

(ii) *siṭp-*, *siṭt-* 'to put out fire'

1 sing.	*siṭp-a-n*	pl.	*siṭp-a-m*
2 sing.	*siṭp-a-ṭ*	"	*siṭp-a-r*
3 masc. sing.	*siṭp-a-nḍ*	"	*siṭp-a-r*
3 non-masc. sing.	*siṭp-a*	"	*siṭp-av*

These *-a-* negative forms of causative verbs are generally used for both preterite and present-future tenses. But in the case of *nars-* 'to fear' : caus. *narupp-*, *narupt-*, we find that a distinction is made in the formation of the neg. verbs in the present-future and preterite. Thus, in the neg. present-future we have *naruppan*, *naruppam*, etc., but this verb conjugates in the neg. past as follows :

1 sing.	*narisp-u-ṭon*	pl.	*narisp-u-ṭom*
2 sing.	*narisp-u-ṭoṭ*	"	*narisp-u-ṭor*
3 masc. sing.	*narisp-u-ṭonḍ*	"	*narisp-u-ṭor*
3 non-masc. sing.	*narisp-u-ṭe*	"	*narisp-u-ṭev*

Further investigations may reveal more such neg. past forms.

Conditional verbs

42. In Ollari the same form is used both in past and future conditional. But in its formation an interchange between *k* and *g* takes place. The conditional suffix is *-koṛen* in the following cases :

(*a*) When the root ends in a vowel or *y*.

Examples: *īn sī-koṛen* 'if you give', *īn pī-koṛen* 'if you milk', *ad mey-koṛen ān meyan* 'if she forgets, I will not (forget)', *īn koy-koṛen, ōnḍ-men koydanḍ* 'if you reap he will also reap', etc.

(*b*) After the neg. *-a-*; examples: *ān aṭ-a-koṛen* 'if I do not strike', *ad kāpa-koṛen* 'if she does not watch', *ōnḍ key-a-koṛen* 'if he does not do', *īn kisik-a-koṛen* 'if you do not pinch', *ān un-a-koṛen* 'if I do not drink', *īn pok-a-koṛen ān pokdan* 'if you do not say I will say', *īn tinḍup-a-koṛen* 'if you do not feed', *īn sinḍup-a-koṛen* 'if you do not raise', etc.

(*c*) The caus. and other verbs ending in *-p* and *-t* are generally found to leave out the *-p* before taking the conditional suffix *-koṛen*. Thus, *ṭeṭp-*, *ṭeṭt-* 'to raise': *īn ṭeṭ-koṛen ān sūṛeṭe saydan* 'if you raise (it) I will be watching'; similarly, *sinḍup-*, *sindut-* 'to rise': *sinḍu-koṛen* 'if you rise'; *īn soy-koṛen ān soypan* 'if you send, I will not send'; etc.

The remaining verbs use *-goṛen* to form past and present-future conditional. It may be roughly summarised that the neg. verbs use *-koṛen*, while the affirmative verbs, excepting those ending in vowels and *-y* and *-p*, use *-goṛen* to form conditional verbs. Thus, *īn sen-goṛen ān-men seyan* 'if you go I will also go', *varsil paṛiṅ-goṛen ēndam* 'when the paddy will become ripe we will dance', *ber vāyin aṭ-goṛen karap eda* 'if it rains heavily it will be bad', *pāṭe bāriṅ pun-goṛen okuṭ pāri sī* 'if you know singing, sing one' (note that in *pāṭe bāriṅ* the root *pār-* 'to sing' is changed to *bār-*, perhaps due to dissimilation), *ad tinḍ-goṛen* 'if she pulls', *īn un-goṛen* 'if you drink', etc. Similarly, *us-goṛen, nor-goṛen, indir-goṛen, aṛ-goṛen, ōl-goṛen, ir-goṛen, uyuk-goṛen*, etc.

Sometimes the suffix is shortened to *-goṛ*. Examples: *īn man-goṛ ān-men īl saydan* 'if you stay I will also be staying here', *īn unḍ-goṛ pokdan* 'if you sit I will say'; *īn benel sen-goṛ ān aṭdan* 'if you go separately I will beat (you)'; *kabaṛ pōl-goṛ in olen ān vadan* 'when the work is finished I will come to your house', etc.

This *-koṛen, -goṛen* or *-goṛ* is also used for the past conditional. For example, *kopel sengoṛ enadale kaseṭemen*, 'if you had gone to the hill, something would have bitten you'; or *an pāṭe venakoṛen īn sanoṭmen* 'if you had not listened to me, you would have died'.

POTENTIAL VERBS

43. (*a*) The potential verbs as we have seen in the foregoing examples, are formed by the addition of *-men* to the past verbal forms. Thus, *sanoṭ-men* 'you would have died', *kaseṭe-men* 'something (animal) would have bitten you', *aṭen-men* 'I would have struck', *ad pakeṭe-men* 'she would have hid (herself)', *ad pakuṭe-men* 'she would have concealed (something)', etc. A full paradigm of a sample verb is given below :

sūṛ- 'to see'

1 sing.	*sūṛen-men*	pl.	*sūṛem-men*
2 sing.	*sūṛeṭ-men*	,,	*sūṛer-men*
3 masc. sing.	*sūṛenḍ-men*	,,	*sūṛer-men*
3 non-masc. sing.	*sūṛeṭe-men*	,,	*sūṛeṭev-men*

(*b*) The negative of the past potential is formed by the addition of *-men* to the *-a-* neg. verbal forms. Thus, *ān sāy karen-men* 'I would have abandoned' ; but *ān sāy karan-men* 'I would not have abandoned'. Below is given a full neg. paradigm :

sūṛ- 'to see'

1 sing.	*sūṛan-men*	pl.	*sūṛam-men*
2 sing.	*sūṛaṭ-men*	,,	*sūṛar-men*
3 masc. sing.	*sūṛanḍ-men*	,,	*sūṛar-men*
3 non-masc. sing.	*sūṛa-men*	,,	*sūṛav-men*

IMPERFECT TENSE

44. (*a*) The Present Imperfect or Progressive tense is formed by the addition of *-ind-*, followed by the union vowel *-a-*, and then by the personal suffix. Thus, *ān kēy-ind-a-n* 'I am winnowing', *ad nāk-ind-a* 'it is licking', *ōnḍ sūṛ-ind-a-nḍ* 'he is seeing', *īn key-ind-a-ṭ* 'you are doing', *nīr vaṅginda* 'water is dripping', *ōr varindar* 'they are coming', *kōnde arginda* 'cow is bellowing', *nīr kāyinda* 'water is boiling', etc. The full paradigm of the verb *sūṛ-* in this tense will be :

1 sing.	*sūṛ-ind-a-n*	pl.	*sūṛ-ind-a-m*
2 sing.	*sūṛ-ind-a-ṭ*	,,	*sūṛ-ind-a-r*
3 masc. sing.	*sūṛ-ind-a-nḍ*	,,	*sūṛ-ind-a-r*
3 non-masc. sing.	*sūṛ-ind-a*	,,	*sūṛ-ind-av*

(*b*) There are some monosyllabic verbs having either the vowel *u* or *o*, which take *-und-* instead of *-ind-* to form the Present Progressive. Or we may say, the union vowel used in this case is *-u-* while in the former case it is *-i-*. Thus, *noṅ-u-nd-a* 'it is paining', *ān nuṛ-u-nd-a-n* 'I am wrapping', *usundan* 'I am spitting', *koṭundanḍ* 'he is digging', *kor gūyunda* 'cock is crowing', *urjundanḍ* 'he is sweeping', etc.

(*c*) In verbs having *-p* and *-t* stems, *-k-* is found to replace the *-p* at the end of the stem, before it takes the Present Progressive suffix *-ind-*, *-und-*. Thus, *tinḍu-k-indan* 'I am feeding', *kanḍi-k-indanḍ* 'he is searching', *narup-k-indaṭ* 'you are frightening', *mari-k-indam* 'we are teaching', *poru-k-indaṭ* 'you are wanting', *sari-k-indar* 'they are driving', *meṅ-k-indanḍ* 'he is making to forget', *unḍu-k-indan* 'I am feeding', *uru-k-indan* 'I am washing (others)', *kā-k-indanḍ* 'he is watching', *tōṭu-k-indan* 'I am showing', *kō-k-undanḍ* 'he is tending (cattle)', *pē-k-inda* 'it is appearing', *unḍ-u-k-indam* 'we are transplanting', *iṛig-k-indam* 'we are making (him) descend', *aṛu-k-indanḍ* 'he is making (one) weep', *patu-k-indar* 'they are ploughing', etc.

(*d*) There are some Ollari verbs in which *-iṅ-* or *-uṅ-* is found to precede the Present Progressive suffix after the root. Thus, *un-uṅ-indan* 'I am drinking', *īl-iṅ-inda* 'she is falling', *ir-iṅ-indaṭ* 'you are filling' (*ir-iṅ-daṭ* is also on record), *indr-iṅ-indam* 'we are bringing', *tiniṅindav* 'they are grazing', *valiṅinda* 'it is flying', *vittiṅindam* 'we are sowing', *pay-iṅ-indanḍ* 'he is weeding', *tākiṅ-indam* 'we are walking', etc.

45. The Past Progressive verb is formed by the addition of *-in-* or *-un-* or the extended *-iṅin-*, *-uṅin-*, and then it conjugates according to the 2nd pattern. Thus, *sūṛ-un-on* 'I was seeing', *narupkinoṭ* 'you were frightening', *un-uṅin-on* 'I was drinking', *īl-iṅin-e* 'it was falling', *indriṅinon* 'I was bringing', *tinḍukinoṭ* 'you were eating', *tōṭukinon* 'I was showing', *varinonḍ* 'he was coming', *kōndel tininev* 'cows were grazing', etc.

46. (*a*) The Past Progressive negative verbs are formed in the following manner : *īlani maṭon* 'I was not falling', *sūṛadi maṭe* 'she was not seeing', *aṛupanḍi maṭonḍ* 'he was not making him weep', etc. The *-i* added to the *-a-* negative form is most

probably the *-i* of the participial conjuncts. The full paradigm of the sample verb in neg. Past Progressive will be :

1 sing.	*sūṛani maṭon*	pl.	*sūṛani maṭom*
2 sing.	*sūṛaṭi maṭoṭ*	,,	*sūṛari maṭor*
3 masc. sing.	*sūṛanḍi maṭonḍ*	,,	*sūṛari maṭor*
3 non-masc. sing.	*sūṛadi maṭe*	,,	*sūṛavi maṭev*

(*b*) As regards the negative of the Present Progressive verbs, the present tendency is to use for it the *-a-* negative forms. Thus, *sūṛan* 'I am not seeing', etc. But in a few cases negative forms like *īlani mayan* 'I am not falling', *sūṛami mayam* 'we are not seeing' have been recorded. These negative forms require further verification.

47. (*a*) *Future Progressive verbs :* The Future Progressive is also formed with the help of a compound verb ; e.g. *indreṭe saydan* 'I will be bringing'. The Ollari form quoted above will be translated in Dēsi Oṛiya as *mui ānte roibi*. Other examples from Ollari are : *unḍi saydan* 'I will be sitting', *īn sūṛeṭe man, ān pokeṭe saydan* 'you be seeing, (but) I will be speaking', *īn ṭeṭ-koṛen ān sūṛeṭe saydan* 'if you lift I will be seeing', *im ēndonḍi an ayal sūṛeṭe sayda* 'my wife will be seeing your dance', etc.

(*b*) In the negative formation of this tense the auxiliary verb *say-* 'to stay' takes the neg. infix *-a-*, while the first member of the compound which is identical with the non-male past sing., remains unchanged. Thus, *sūṛeṭe sayan* 'I will not be seeing', *sūṛeṭe sayam* 'we will not be seeing'.

PARTICIPIAL CONJUNCTS

48. Conjunctives are formed in Ollari by the addition of *-i* or *-si* to the root, after which *keri* or *kerin* is optionally used. It appears that all the verbs which in the past tense conjugate according to the 1st pattern, and a few verbs of the 2nd group, take *-i* to form the conjunctive participle, while verbs ending in *-n*, and *-p*, *-t*, all of which belong to the 2nd group, take *-si*. Thus, *kis siṭi* 'fire having gone out', but *kis siṭsi kerin vanon* 'I came having put out the fire'. Other examples are :

(a) *-i : sūṛi keri* 'having seen', *paṛiṅgi kerin* 'having become ripe', *pati* 'having seized', *vari* 'having come', *kopi* 'having been

filled up', *koyi* 'having reaped', *eri kerin* 'having been born', *sī kerin* 'having given', *paki* 'having been concealed', *raṅ eri* 'having crawled', *vāli kerin* 'having jumped', *tuṅgi* 'having slept', *sami* 'having been rotten', *unḍi* 'having sat', *vaṭi* 'having been dried', *oṅgi kerin* 'having taken in the lap', etc.

(b) *-si: karsi* 'having crossed', *kanḍsi* 'having searched', *meyiksi kerin* 'having made me roam', *soysi kerin* 'having sent', *sarsi kerin* 'having driven'. The causative verbs retain the final *-p*. But in *narupsi kerin* 'having frightened' a *p* is dropped to avoid a three-consonant cluster.

(c) Verbs ending in *-n*, which belong to the 2nd group, take *-si*, but in this case the *-s-* is changed to *z* on account of *sandhi*. Thus, *un-zi tin-zi*, 'having eaten and drunk', *sen-zi*, 'having gone', *en-zi* 'having said', etc.

49. The negative of a participial conjunct in all the three cases take the 3rd person non-male sing. negative *-a*, which is then followed by *-kerin*. Thus, *sūṛa kerin* 'without having seen', *sīya kerin* 'without having given', *vara kerin* 'without having come', *kanḍpa kerin* 'without having searched', *naruppa kerin* 'without having frightened', *una kerin* 'without having drunk', etc.

Perfect tense

50. In the Present and Past Perfect tenses *man-*, *maṭ-*, *may-* 'to be' is used as the auxiliary base in which the variation of tense is shown, while the principal verb which forms the first member of the compound, takes the form of the participial conjunct. Thus,

(a) *Present Perfect: vari maya* 'it has come', *sūṛi mayan* 'I have seen', *punzi mayam*, 'we have known', *tōṭsi mayaṭ* 'you have shown', *pūl pūsi mayav* 'flowers have blossomed', *varsil sandi mayav* 'paddies have grown', *soysi mayan*, 'I have sent', *agle ori maya* 'pot has broken', *tīte orgi maya* 'the bird has chattered', etc.

(b) *Past Perfect: senzi maṭon* 'I had gone', *tōṭsi maṭoṭ* 'you had shown', *agle ori maṭe* 'pot had broken', etc.

51. The negative of the Perfect tense is formed by using the neg. form of the auxiliary verb *man-* in the present future or the past tense, as the case may be. Thus, *sūṛi manan* 'I have not seen', *senzi manuṭon* 'I had not gone', etc.

INFINITIVE VERBS

52. The Infinitives in Ollari have a dative construction with *-iṅ* or *-uṅ*. Thus, *an ayal annāl ēndiṅ sūṛuṅ saya* 'my wife will go with me to see the dance', *nīr muyuṅ* 'to bathe', *ān orgun variṅ meyen* 'I forgot to come yesterday', *ān onuṅ sor kākiṅ soysi mayan* 'I have sent him to watch the field'. Verbs ending in *-p* and *-t* generally have a *-k* stem in the infinitive. Thus, *kāp-*, *kāt-*, *kāk-* : *kākiṅ* 'to watch' (see above).

Sometimes only *-u* is used in the infinitive verbs, e.g. *onuṅ poku meyen* 'I forgot to tell him'.

The infinitive forms with *-iṅ*, *-uṅ* can also be used as gerunds. Examples : *pokuṅ* 'utterance', *nagiṅ-bakiriṅ* 'jokes', *pāṭe bāriṅ punam* 'we do not know singing', *ēndiṅ sūṛuṅ seya* 'she will go to see the dance', etc.

IMPERATIVE VERBS

53. (*a*) The principal method of forming the 2nd person singular Imperative in Ollari is to use the base of the verb without adding any suffix to it. When a verb has more than one stems, the stem used in the Imperative form has been put by us first in the *Vocabulary*. Examples of Imperative forms of this type :

aṭ 'strike', *sen* 'go', *pēp* 'come out', *sūṛ* 'see', *kōp* 'tend cattle', *koṭ* 'dig', *pīv* 'live', *key* 'do', *var* 'come', *sī* 'give', etc.

Verbs ending in a consonant conjunct take an anaptyctic vowel to simplify the conjunct ; e.g. *kanḍup* 'search', *kisik* 'pinch', *orug* 'call', *kumut* 'carry on head', *tōṭup* 'show', *siṭup* 'put out fire', etc.

(*b*) Some verbs ending in *-p* and *-t*, most of which are causatives, use the 2nd person singular *-ṭ* preceded by a union vowel *-u* to form the 2nd person Imperative singular. Examples : *īlupuṭ* 'make to fall', *unḍupuṭ* 'make to drink', *maripuṭ* 'teach', *meyikpuṭ* 'make to roam', *nagupuṭ* 'make to laugh', *aṛupuṭ* 'make to cry',

sinḍupuṭ 'lift', *uyupuṭ* 'pound', *pakupuṭ* 'conceal something', *beglapuṭ* 'separate', *udurpuṭ* 'shake', *kiskolpuṭ* 'squeeze', *ḍabapuṭ* 'cover', *patupuṭ* 'plough', etc.

(*c*) These verbs having *-ṭ* in the Imperative singular, have a separate corresponding plural form with *-r*. Thus, *īlupur*, *unḍupur* *maripur*, etc. Other verbs (see § 53 *a*) do not distinguish between the sing. and plural forms in the Imperative mood.

54. The negative Imperative is formed by the addition of *-men* ; e.g. *sūṛ-men* 'do not see', *sar-men* 'do not drive', *tinḍ-men* 'do not pull', *kanḍup-men* 'do not search', *kōp-men* 'do not tend (cattle)', *sen-men* 'do not go', *aṛu-men* 'do not make to cry', etc.

Some of the verbs having *-p* and *-t* bases optionally drop the final *-p* of the *-p* base which is used in the Imperative form, before the neg. Imperative *-men* is added.

55. A suffix *-keṭ* is added to the present-future verbal forms to indicate emphasis. Examples of such formation : *ān aṭdan-keṭ* 'I must strike', *aṭdam-keṭ* 'we must strike', *ōr aṭdar-keṭ* 'they (masc.) must strike', etc.

The negative of these forms is made by the addition of *-keṭ* to the *-a-* negative forms ; e.g. *aṭan-keṭ* 'I should not strike', etc.

Verbal adjectives

56. (*a*) Verbal adjectives are formed by the addition of *-onḍi* to the root. Thus, *pokonḍi pāṭe* 'story already told', *tinonḍi kaṛse* 'cooked rice already eaten up', *vaṭonḍi egil* 'dried up leaves', etc.

(*b*) 1st person present-future forms are also used as verbal adjectives, indicating an indefinite sense ; e.g. *sīdan lōk* 'a person who gives', *tinidan kuse* 'edible cooked vegetable', *pokdan pāṭe* 'word to be said', *vanḍdan magginḍ* 'the man who cooks', *tiyan ki* 'the hand with which to eat', *vadan neliṅ* 'coming month', *seyan neliṅ* 'last month', *puyan magginḍ* 'known man', etc. The corresponding neg. form will be : *puna ayal* 'unknown woman' ; similarly, *jir-era kaṛse* 'undigested food', etc.

COMPOUND VERBS

57. Compound verbs are much in use in Ollari. Some of them are formed with the help of an auxiliary verb *kar-* which is equivalent to Oṛiya *pɔk-*, Bengali *phœl-* and Hindī *ḍāl-*, all of them meaning 'to throw'. Examples from Ollari are: *sī-kar* 'give' (lit. give-throw)', *ān say-karen* 'I abandoned', *ām netteṅ ule-ṭuṅ sarsi-karem* 'we drove the dog from the house', etc. Other verbs, viz. *sī-* 'to give', *sen-* 'to go', are also used as auxiliaries in compound verbs in Ollari. Examples are: *pāṭe bāriṅ pun-goṛen okuṭ pāri sī* 'if you know singing, sing one (lit. having sung give)', *kis siṭi senḍe* 'fire has gone out (lit. having gone out has gone)', *varsil paṛiṅgi kerin jum eri senḍe* 'paddies having ripened have become red (lit. having become red have gone)', etc.

58. *Agent nouns*: Ollari forms agent nouns by adding *-al* to verbs. Thus, *kēs-* 'to shave', *kēsal* 'razor'; *koṭ-* 'to dig', *koṭal* 'spade'; *kā·j* 'to carry on shoulder', *kāsal* 'carrying yoke', etc.

COMPARATIVE VOCABULARY

The alphabetical order adopted in the Vocabulary is as follows:

Vowels:—*a, ā, ā·, ɔ, i, ī, u, ū, e,* ē, *o, ō,* ŏ

Consonants:—*k, g, ṅ, c, ts, j, dz, z, ñ, ṭ, ḍ, ṇ, t, d, n, p, b, m, y, r, ṛ, l, v, s*

(Some Tamil words have been transcribed as they are pronounced.)

AGLE, *sb.*, pot

AṬ-, *vb.*, to strike; to rain in torrents; cf. De. *pāni mār-siyāse* 'it is raining heavily' [Ta. *aṭi* 'to beat' 'to strike', Ka. *oḍi* 'id.', Pj. *aṭṭ-* 'to strike', *māva aṭṭ-* 'to harrow', *poṭ-kul aṭṭ-* 'to clap' 'to snap fingers']

AṬAṬI., *sb.*, fighting [duplication of *aṭ-* ('to strike') to denote reciprocity; cf. Halbi *tapa-tapi* 'fighting', Beng. *mara-mari* 'id.', *mār-* 'to beat']

ANḌ-, *vb.*, hunger or thirst is felt [Pj. *anḍ-* 'id.', Kol. *aḍḍ-* Naik. *aḍ-* in *īr aḍ-* 'to be thirsty'; cf. Te. *ḍappi* 'thirst']

AD, *pron.*, she, it [Te. *adi*, 'she' 'it', Koya, Kur. Pj. Naik. Do. *ad*, Konḍa *vad* 'id.'; cf. Ta. Ma. Ka. *adu* 'that']

A-PAṚ, *adv.*, like that

A-PAṚI, *adv.*, in that way

ABĄ, pl. *-r*, *sb.*, father [Konḍa *eba* 'father'; cf. Tibetan, etc. *apha*, etc.; Santali, Munḍari, etc. *aba* 'father'—used in the vocative by children; Ta. Ma. *appaṉ* 'father', Ka. *appa*, Tu. *amme*, Te. *appa*, *abba*, Kur. Brah. *abbā* 'id.']

AM-ABA, pl. *-r*, *sb.*, my-father (lit. our-father)

AM-AYA, pl. *-v*, *sb.*, my-mother (lit. our-mother)

AMB, pl. *-ul*, *sb.*, arrow [Ta. Ma. *ampu* 'arrow', Ka. *ambu*, Te. *ambu*, *ammu*, Pj. *amb*, Konḍa *am*, Kui *āmbu* 'id.']

AYAL, pl. *ayasil*, *sb.*, woman; wife [Pj. *ayal* 'woman' 'wife', Kur. *āli*; cf. Naik. Konḍa *ayma* 'id.', Ta. Ma. etc. *amma* 'mother']

AYS-, *vb.*, to sweep [Pj. *ayp-*, *ayt-* 'to sweep', Kol. *ayk-*, *ay-* 'id.', Naik. *ay-* 'id.'; cf. Ta. *acanku* 'to move', Ma. *ayakku*]

ARI, *adv.*, more

ARE, *adv.*, again

ARG-, *vb.*, cow to bellow (see *aṛ-* below)

ARGIL, *sb.*, chest [Kol. *aragḍi*, Naik. *aragli*, Go. A. *aril*, Koya *ariyul* 'chest'; cf. Ta. *alkul* 'side' 'waist', Ma. *alkiṭam* 'id.'; Te. *kauṅgili* 'breast' 'an embrace', Pj. *kavṅgil*, *kaṅgil* 'lap']

AṚ-, *vb.*, to weep [Ta. Ma. Ka. *aṛ-*, *aḻu* 'to weep' 'to cry', Tu. *arpini*, Te. *aḍalu*, *ēḍu*, 'id.', Pj. *aṛ-* 'to weep' 'cry of various animals', Go. *āṛana* 'to cry', Konḍa *aṛba-* 'id.']

AṚUP-, AṚUT-, *vb.cs.* to make to cry (see *aṛ-* above)

AṚTOL, *sb.*, morning [cf. Naik. *tolli* 'early morning']

AV, *pron.*, they (*f. n.*) [Pj. Do. *av* 'id.']

ASAṚ, *sb.*, the month of *āṣāṛha* (June-July)

ASMAL, pl. *asmakil*, *sb.*, woman [Poya *asma* 'woman'; see *ayal* above]

Ā, *pron. indecl.*, that [Ta. Ka. *a*, Pj. *ā*, Kui *ā* 'that']

ĀṬE, *sb.*, market [De. etc. *hāṭ* 'id.']

ĀTA, *sb.*, father's sister; maternal uncle's wife [Ta. *attai* 'father's sister' 'mother-in-law', Ka. Tu. *atte*, Te. *atta* 'id.'; cf. Pj. *añña* 'father's sister', Kui *ama* 'id.'; cf. also Parengi (a Munda language of Koraput) *ātin* 'mother-in-law']

ĀDIBAR, *sb.*, Sunday [IA.; lit. first day, *i.e.* the day from which counting begins]

ĀN, (obl. stem *an-*), *pron.*, I [Ta. *yāṉ* 'I', Ka. Pj. Kol. Naik. *ān* (*an-*), Poya *ānu*, Kui *ānu*, Kur. Malt. *ēn* 'id.']

Ā PAṚI, *adv.* that kind [cf. Ta. *appaḍi* 'in that manner']

ĀPU, *sb.*, opium-eater [De. *āpu* 'id.']

ĀM-, *vb.*, to yawn [Pj. *ām-*, Poya *āmu-* 'to yawn'; cf. Kol. *aṅgasi*, Naik. *aṅgāsi* 'yawn', Ta. *āvi* 'to yawn, 'gape', Ka. *ākalisu*, Tu. *anja*, *anju*, Te. *āvalintsu* 'to yawn']

ĀM, *sb.*, yawn (see *ām-* above)

ĀM, (obl. stem *am-*) *pron.*, we [Ta. *yām* 'we', Ka. Pj. Kol. Naik. *ām* (*am-*), Poya *āmu*, 'id.', Kui, *āmu* 'we (excl.)' Kur. *ēm* 'id.']

ĀY, *indecl.*, that

ĀYA, AYA, pl. *-v*, *sb.*, mother [Ta. *āyi* 'mother', Konḍa *aya*, Kui *aia*, *aja*, Kur. *iyo* 'id.'; cf. Sk. *āryā*]

ĀLIR-, *vb.*, to fill [cf. Ta. Ma. *ār* 'to become full (intr.)', Ka. Te. *āru* 'id.']

ĀṚ BELA, *adv.*, after-noon (De.)

ĀL, *adv.*, there, that place [dem. *a*+*l* of loc. *il* (?)]

ĀLENA, *adv.*, what for ?

ĀSIN, *adv.*, day-before-yesterday

ƆLƆKEN, *adv.*, a little, a small number (De. *ɔlɔp* < Sk. *alpa*)

ƆSSA, *sb.*, month of *bhādra* (August-September)

IṬ, *adv.*, here [cf. Pj. *ini* 'here']

INḌI, *num.*, two (*n.*) [Ta. *iranḍu*, *renḍu*, Ma. *ranḍu* 'two', Ka. *eraḍu*, 'two (*n.*)', Tu. *yeraḍu*, Te. *renḍu* 'two', Pj. *irḍu*, *irḍuk* 'two (*n.*)', Konḍa *runḍi* 'two (non-masc.)', Koya *renḍ* (*n. f.*), Go. *irur*, Kur. *enḍ*, Malt. *iwr*, *ēnḍ-is*, Brah. *irā*, *iraṭ* 'two']

INḌI, *adv.*, now, this time [Ta. *inṛu* 'this day', Ma. *innu*, Ka. *indu* 'this time', Te. *indu*, *nēḍu* 'this day'; cf. Konḍa *iyel* 'now']

ID, *pron.*, this (*n.*), [Ta. *idu*, Ka. *idu*, Te. *idi*, Koya *id*, Pj. Kur. *id* 'id.']

IN-, *vb.*, to be ; to remain (see *er-*, *en-*)

INE, INEN, *adv.*, today [Pj. *ine inen*, Kol. *ineṛ*, Naik. *indaṛ* 'today'; Ta. *ini* 'now' 'today', Ka. *innu* 'current time' *indu* 'today', Tu. *nana*, Te. *inka*, *ika*, Kur. *inna* 'id.']

INEṬ SIRIS, *adv.*, today [cf. Beng. *ājkēr din* lit. 'today's day'; see *siris* below]

INDR- (INDIR-) *vb.*, to bring [Pj. *endr-*, Kur. *undr-* 'to bring']

IM-ABA, pl. *-r*, your-father

IM-AYA, pl. *-v*, your-mother

IYĀNḌ, *adv.*, this year [Pj. *iyaḍ*, Naik. *iyeṛ*, Konḍa *iyonḍ* 'this year'; — Drav. *yānḍu* > Ta. Ma. *ānṭu*, Kol. *ēḍ* 'year', with dem. *i-*]

IR-, *vb.*, to put ; to enter ; to fill up (see *ālir-* above) ; hen to lay eggs [Ta. Ma. *iḍu* 'to put', Ka. *iḍu*, Tu. *iḍpini*, Te. *iḍu* 'id.', Pj. *iḍ-*, *iṭṭ-* 'to put' 'hen to lay eggs', etc., Kol. *iḍ-*, Naik. *iṛ-*, Go. *irrānā*, Konḍa *iḍ-*, Kur. *uy* 'to put']

IRAL, *num.*, two (*f.*) [Pj. Poya *iral* 'id'., Naik. *iraḷ* 'id.']

IRID, pl. *irdil*, *sb.*, crab [Pj. *iṛdi* 'crab'; cf. Ta. *ñanṭu*, *ñenṭu*, *nanṭu* 'id.', Ka. *ēḍi*, *esaḍi*, *enḍra-kāya*, Tu. *deñji*, Te. *enḍri*, *enḍra-kāya*, Sav. *enḍrrka*, Kol. Naik. *enḍe*, Go. *yeṭe* 'id.']

IRUL, *num.* two (*m.*) [Pj. Poya *irul* 'id.', Koya *irvur, irvuṛ* 'id.']

IRGUṚE, *sb.*, measuring two *mā̃s* [cf. Sk. *kuḍavah* 'a measure of grains containing 12 handfuls'; see *oguṛe* and *kuṛve* below]

IṚIGP-, IṚIGT-, *vb.cs.*, to make to descend (see *iṛg-* below)

IṚG-, *vb.*, to descend [Kol. *ḍig-*, Naik. *ḍigg-*, Te. *ḍigu* < **iṛgu* 'to descend', Pj. *iṛ-* 'to descend', *cs. iṛkip-, iṛkit-*; cf. Ta. *iṟanku* 'to get down' 'fall', Ma. *iraññu*, Ka. *eṟagu, iṟaku, iḷi*, Te. *eragu, virugu* 'id.'; cf. also Go. *siṛ*, Pj. *kiṛi*, Kur. *kiyya* 'below']

ILIJ, *sb.*, bear [Te. *elugu* 'bear', Sav. *elgu*, Pj. *ili*, Poya *ilij*, Go. *eṛj, aṛjal*, Konḍa *oṛju*, Kui *oli, oḍi* 'id.']

ILE, pl. *-v*, *sb.*, bride [Pj. *ile* 'young woman' 'girl', cf. Ta. *iḷa*, Ka. *eḷe* 'young woman' 'young' 'tender', Te. *lē·la*, also *ela* (*elabrāyamu*) 'id.', Kui *lāa* 'young woman']

ILED, pl. *ilesil*, *sb.*, grown-up girl, woman (see *ile* above)

ILENḌ, pl. *iler*, *sb.*, bridegroom [Pj. *iled*, pl. *ilenkul* 'young man' 'youth']

ISKUL, *sb.*, school (lw.)

Ī, I, *pron. indecl.*, this [Ta. Ma. etc. *i* 'id.']

ĪN, (obl. stem *in-*), *pron.*, thou [Pj. *īn* (*in-*), Poya *īnu*, Kui *īnu*; Ka. *nīn*, 'id.' etc.]

ĪM, (obl. stem *im-*), *pron.*, you (pl.), [Pj. *īm* (*im-*), Poya, *īmu*; Ka. *nīm* 'id.', etc.]

ĪL-, *vb.*, to fall off, to slip down [Pj. *īl-* 'to fall off (leaves, fruits, etc. from tree)']

ĪL, *adv.*, here [i+loc. *-l* (?)]

ĪLUP-, ĪLUT-, *vb.cs.*, to make to fall [see *īl-* above]

UKUR, *adv.*, alone; *pron.*, single (*m.*) [Pj. *okur* 'one (*m.*)']

UKUṬ, OKUṬ, *num.*, one (*f. n.*) [Pj. *okut, okti*, Poya *ukuṭ* 'one (*n.*)'; see *okuṭ*]

UGLA, *adj.*, loose [cf. Sk. *alagna*]

UGLA KEY-, *vb.*, to loosen

UNḌ-, *vb.*, to sit [Pj. *und-* 'to sit', Kol. Naik. *udd-*, Koya *ud-*, Go. *uddānā* 'id.'; cf. Ta. *ūṉṟu* 'to plant' 'fix firmly', Ma. *ūnnu*, Ka. Tu. *ūru*, Te. *unu, unḍu* 'to wait', *udu* 'to lean upon', Sav. *unḍ-, un-* 'to stay', Konḍa *urs-* 'to transplant']

UNḌUP-, UNḌUT-, UNḌUK-, *vb.*, to transplant (see *unḍ-* above)

UNḌONḌI, *adj.*, meant for sitting on

UDURP-, UDURT-, *vb. tr.*, to shake [cf. Ta. *uyal* 'to shake (intr.)']

UY-, UN-, UD-, *vb.*, to take away, take [Pj. *uy-*, *uñ-* 'to take' 'carry']

UN-, UNḌ-, *vb.*, to drink [Ta. Ma. Ka. *uṇ-*, 'eat' 'drink', Tu. *uṇpini* 'to eat rice', Pj. *un-*, *unḍ-* 'to drink', Kol. Naik. *un-*, *unḍ-*, Poya *unḍ-* 'id.', Go. *unḍānā*, Konḍa *unḍ-*, *uṭ-*, *uṇ-*, Kui *uṇba* 'id.', Kur. *on-*, *onḍkā* 'eat rice' 'drink']

UYUP-, UYUT-, *vb.*, to husk rice [Pj. *uyp-* 'to husk rice'; cf. Naik. *uyp-* 'to take off (clothes)' 'strip']

UYK-, (UYUK-), *vb.*, to rub, rub off [Pj. *uyk-* 'to rub off' 'serpent to slough skin'; cf. Ta. *uku* 'to shed or part with', Ka. Tu. *ujju* 'to wipe' 'rub', Ka. *ugu*, Te. *oggu* 'to leave off']

URJ-, *vb.*, to perspire [Pj. *urj-* 'id.', Go. A. *ukkuṛ* 'perspiration', Do. *ūbam* 'sweat', Kui *kara urpa* 'to sweat']

URP-, URT-, *vb.*, to wash face

URS-, *vb.*, to wipe (sweat, etc.)

ULE, *sb.*, house [Pj. *ole*, *olek*, Poya *ulle* 'house'; Ma. *orghu* 'house', Ka. *oḷagu*, Kur. *ula* 'inside'; cf. Ta. *uṟai* 'place of residence' 'cover' 'receptacle', *uḷ* 'inside', Te. *oṟa* 'sheath'; cf. also Korku *ura* 'house']

ULEṬE, pl. *-r*, *sb.*, person(s) living in a house; *adj.*, pertaining to the house

US-, *vb.*, to spit [Pj. *ucc-* 'to spit', Kol. Naik. *ūs-*, Go. A. *ūc-*, *usk-*, Go. *uccānā* 'id.'; Ta. *eccil* 'saliva'; cf. Ta. Ma. *umiḻ* 'to spit', Sav. *umi-*, Ka. *ugi* (<*ugiḻ*) 'id.'; Koya *huc-cub* 'spit']

EG, pl. *-il*, *sb.*, leaf [Pj. *ev* 'leaf', Naik. Kol. *eg* 'id.'; Go. A. *āki*, Konḍa *ak* 'id.', Kui *āku* 'leaf' 'paper' 'petal', Te. *āku* 'leaf'; Ta. *akai* 'to sprout', *aṭaku* 'edible leaf']

EṄGER, *adv.*, how many

EṬEṬ, *adv.*, what sort of

EṬEN, *adv.*, how [Pj. *ete*, *eten* 'how'; Ta. Ka. *entu*, Tu. *enca* 'id.']

ENALE, *adv.*, then, in that case

ENĀ, ĒNA, *adj.*, *adv.*, which, what

ENĀT, *pron.*, which one, what [cf. Pj. *nāto* 'what']

ENĀD, *pron.*, what

ENĀDIṄ, *adv.*, why

ENDIKP-, ENDIKT-, *vb. cs.*, to make to play

ENDK-, *vb.*, to play [Pj. *enk-* 'to play']

ENNET, *adv.*, so much

ER-, EN-, ED-, *vb.*, to be, become; to happen; to be born [Pj. *er-*, *eñ-* 'id.', Kol. Naik. *er-* 'to become'; Ta. *iru*, Ka. *ir-* 'to exist']

ERED, *adj.*, which (*m.f.n.*)

EREMAN, *adv.*, where

ELUB, pl. *elbul*, *sb.*, white ant [Pj. *elub* 'white ant', Go. *elum*, *alum*, Kuwi *līmpu* 'id.'; cf. Ta. *eṟumpu* 'ant', Te. *erra cīma* 'white ant']

ESEL, *adv.*, when; then; ever, cf. *esel senan* 'never will I go'

ĒṬ, *adv.*, where

ĒṬ, *adj.*, old

ĒṬED, pl. *ēṭev*, *adj.* old (in the predicative use)

ĒNIG, *sb.*, elephant [Ta. *yāṉai*, *āṉai* 'elephant', Ma. *āna*, Ka. Tu. *āne*, Sav. *ēngu*, Te. *ēnugu*, *ēnika* 'id.', Pj. *ēnu*, Kol. *ēngi*, Poya *ēngi* 'id.', Go. *ēni*, Go. A. *ēnal*, Koṇḍa *ēni* 'id.']

ĒNET, *adv.*, how much

ĒND-, *vb.*, to dance [Pj. Kol. Naik. *ēnd-* 'to dance', Go. *ēndāna*, Koṇḍa *ēnd-*, Kui *ēnda* 'id.'; cf. Ta. Ma. Ka. Tu. Te. *āḍu* 'to dance' 'to play'; cf. also Ta. Ma. *aṭṭam* 'dance']

ĒNDIṄ, ĒNDONḌI, *sb.*, dance

ĒYNḌ, pl. *ēyr*, *pron.*, who [Pj. *ēd*, *ēḍ* 'who'; Kol. *ēnḍ*, Te. *ē·ḍu* 'id.'; Naik. Koṇḍa *ēn*; cf. Ta. *yāvaṉ*, Ma. *yāvan*, Ka. *yāvanu* 'id.']

OKUṬ, *num.* one (*f. n.*) [Te. *okaṭi*, *okaḍu*, *oka* 'one', Pj. *ok*, *okut* 'one' (*n.*), Poya *ukuṭ* (*n.*); the other Drav. forms are: Ta. *oṉṟu*, *onḍ*, Ma. *onnu*, *oru* 'one', Ka. *ondu* (*n.*), Tu. *onji*, Te. *onḍu*, Koya *veroḍe*, Go. *unḍi*, Koṇḍa *unḍri* (non-masc.), Kui *ronḍi*, Kur. *onṭa* (*n.*), Malt. *ort*, *ēnḍond*, Brah. *asiṭ* 'id.']

OGUṚE, *sb.*, measuring one *mān* [*ok*+*kuṛve*; see *irguṛe* and *kuṛve*]

OṄG-, *vb.*, to take in the lap (infants) [Pj. Kol. *oṅg-* 'id.', Naik. *oṅgip-*, 'to carry child on hip']

ODIK, *adj.*, more [cf. Sk. *adhika* 'id.']

OYAL, *sb.*, air, wind (see *val*)

OR-, *vb. intr.*, to break [cf. Ta. *oṭi*, *uḍai* 'to break (intr.)', Ma. *oṭi*, *uḍa*, Ka. Tu. *oḍe*, *uḍe*, Te. *oḍiyu*, *uḍe*, Kur. *khoṭṭ-* 'id.']

ORG-, *vb.*, to call [cf. Ta. *oli* 'to sound', Ka. *uli*, Tu. *uri* 'id.', Te. *uliyu* 'sound' (*sb.*); see *oṛg-*]

ORGUN, *adv.*, yesterday [Pj. *ori*, *orin* 'yesterday'; cf. Koṇḍa *yēn* 'id.']

OṚG- *vb.*, to call, shout; to bark [cf. Ka. *oṟalu*, *oṟal* 'to cry out', Tu. *areddu* 'id.', Te. *oṟalu* 'to cry'; see *aṛ-*]

OṚ-, OṚT-, *vb.*, to be able [Pj. *oṛ-*, *oṛt-* 'to be able'; Koṇḍa *aṭ-*, 'id.'; cf. Ta. *ol*, *ollu* 'to be able' 'to agree', Ka. *oli*, Te. *ollu* 'to be pleased']

OLONḌ ER-, *vb.*, to hatch eggs

OSKAP-, OSKAT-, *vb.*, to remove [cf. Pj. *uckayp-*, *uckayt-* 'to make to set off']

ŌNḌ, (obl. stem *on-*), *pron.*, he [Te. *vā̃·ḍu*, Pj. *ōd*, *ōḍ*, Poya *ōnḍu*, Naik. *avnd*, Konḍa *vānḍu*, Ta. *avaṉ*, Ka. *avan*, Do. Koya *ōnḍ*, Go. *ōl*, Brah. *ēd*, *ōd*, Kur. *as* 'id.']

ŌDUR, *sb.*, marriage [Pj. *ōdir* 'marriage procession']

ŌDUR KEY-, *vb.*, to marry

ŌR, *pron.*, they (pl. of *ōnḍ*, *on-*) [Pj. Do. *ōr*, Kur. *ār* 'they']

ŌL-, *vb.* tr., to dry [Pj. *ōl-*, Go. *ōṛ-* 'id.' ; cf. Ka. *oṇagu*]

KAKEL, *postpos.*, near, by one's side [< Sk. *kakṣa-* 'side']

KAKELṬE ULEṬ LOK, *sb.*, neighbour

KAKO, pl. *-v*, *sb.*, elder sister

KAṄAR, pl. *-til*, *sb.*, thief [De. *khaṅar* 'thief'. There is an outcaste section of the Munda called Khaṅgar ; see S. C. Roy *The Mundas and their Country*, 1912, p. 400]

KAṬ-, *vb.*, to tie, bind ; to build house [Ta. Ka. Te. *kaṭṭu* 'to tie' 'bind', Pj. Kol. Naik. *kaṭṭ-* 'id.']

KAṆ, pl. *-kul*, *sb.*, eye [Ta. Ma. Ka. *kaṇ* 'eye', Tu. *kaṇṇu*, Te. *kanu*, *kannu*, Sav. *kan-guḍu*, pl. *kanḍl*, Pj. Kol. Naik. *kan*, Poya *kanu*, Go. *kan*, Go. A. *kaṛ*, Do. Koya *konḍa*, Konḍa *kaṇ*, Kui *kanu*, Kur. *k̲han*, Malt. *quanu*, Brah. *k̲han* 'id.']

KAṆA, pl. *kaṇul*, *sb.*, hole [Ta. Ma. *kanna* 'a hole made by burglars in a house wall', Ka. Tu. *kanna* 'hole', Te. *kannamu* 'id.']

KANḌ, *sb.*, stone [Poya *kanḍu* 'stone' ; the other Drav. forms are ; Ta. Ma. Ka. *kal*, Tu. Te. *kallu*, Pj. *kel*, Konḍa *kalu*, Brah. *khal* 'id.']

KANḌEK, *adv.*, a little [Pj. *kin-ḍik*, Halbi *khinḍik* 'id.' ; < Sk. *khanḍa* 'part' + *ēka* 'one']

KANḌP-, KANḌT-, *vb.*, to search [Pj. *kanḍp-*, *kanḍt-*, 'to look for' 'to search' ; cf. Ta. *kāṇ* 'to see', Ka. *kāṇ*, Te. *kanu*, Brah. *khaning* 'id.']

KAT-, *vb.*, to cut ; to sacrifice [Pj. *katt-*, Kur. *kaṭṭ-* 'id.' ; cf. Ta. Ka. Tu. Te. *katti* 'knife' 'cutting instrument' ; cf. Sk. *kartari*, Middle Beng. *kāti* 'id.']

KANĪR, pl. *-til*, *sb.*, tear [Ta. Ka. *kaṇṇīr*, Tu. *kaṇṇa nīr*, Te. *kannīru* 'tear', Sav. *kan-nīḍl*, Go. A. *kaṛ-ēl* 'id.']

KABAṚ, *sb.*, work [cf. Sk. *karvaṭa* 'a market place', Beng. *kābāṛi* 'seller of petty articles', Hindī *kəbāṛi* 'id.']

KAMBAL, *sb.*, blanket

KAR-, *vb.*, auxiliary verb used to denote a sense of completeness; cf. Hindī *ḍālnā*, Beng. *phælā*. In Pj. *kaḍ-*, *kaṯṯ-* 'to throw' is used in this sense.

KARAB, *adj.*, bad (De. *kharab*)

KARKE[1], *sb.*, the month of *caitra* (March-April); they start counting from this month [cf. Sk. *karka* 'fire']

KARKE[2], pl. *-l*, *sb.*, unripe mango [cf. Pj. *kaḍḍa* 'unripe fruit', Ta. Ka. *kāy*, Tu. *kāyi*, Te. *kāya* 'id.', Sav. *kāya*, Koya *kaya* 'id.']

KARP-, KART-, *vb.*, to cross [Pj. *kaḍp-*, *kaḍt-* 'to cross'; Ta. *kaṭa* 'to cross' 'to exceed', Ka. *kaḍe* 'to pass over', Tu. *kaḍa*, *kaḍapuni*, Te. *kaḍacu*, *gaḍacu*, Kui *gṟapa*]

KARBE, pl. *-l*, *sb.*, egg [Pj. *kerba* 'egg']

KAṚME, KAṚMEṬ, *sb.*, big stick [cf. Ta. *kaḻi* 'rod' 'stick', Ka. Te. *kaḍḍi* 'stick'; Pj. *kaṟpa*, Kur. *kaṟka* 'thin stick' 'twig']

KAṚSID, pl. *kaṟsil*, *sb.*, wood for fuel [Pj. *kaṟcid* 'id.'; cf. Ta. *kaṟal*, *kaṭṭal* 'firewood', Ka. *kaṭṭe* 'dry bamboo used as fuel', Te. *kaṭṭe* 'firewood', Sav. *karal* 'id.']

KAṚSE, *sb.*, cooked rice [cf. Ta. Ma. *kaḻi* 'gruel', Ka. *kaḻi* 'sour gruel', Te. *kali*]

KALIN, *sb.*, threshing floor [Ta. Ma. *kaḷam* 'threshing floor', Ka. *kaḷa*, Tu. *kala*, Te. *kalam*, Sav. *kalam*, pl. *kalal*, Pj. *kali*, Kol. *kalave*, Naik. *kaḷave*, Go. *kāṟā*, Konḍa *kaṟan*, Kui *klai*, Kur. *k͟hal*, Malt. *qalu* 'id.'; cf. Sk. *khala*]

KALGIL, *sb.*, lap [Pj. *kavṅgil*, *kaṅgil* 'lap'; Te. *kauṅgili* 'breast' 'bosom' 'an embrace'; cf. Ta. *kavvu* 'grasp with eagerness']

KAS-, *vb.*, to bite [Ta. *kaccu* 'to bite', Ka. *karcu*, *kaccu*, Tu. *kaccuni*, Te. *kaṟacu*, Pj. *kac-*, Kol. K. *kacc-*, Go. *kaskānā*, Konḍa *kaṭ-*, Kui *kasa*, Kuwi *kachali*, Malt. *qaswe* 'id.'; Ta. *kaṟi-* 'to eat by biting or nibbling']

KASIN, *sb.*, seed, stone of fruit [Te. *giñja* 'seed']

KĀKAL[1], pl. *kākasil*, *sb.*, brinjal

KĀKAL[2], pl. *kākasil*, *sb.*, crow [Ta. *kākkai* 'crow', Ma. *kakka*, Ka. *kāke*, *kāgi*, Tu. *kakke*, Te. *kāki*, Pj. Kol. Naik. *kākal*, Poya *kākali*, Konḍa *kāki*, Kui *kāka*, Kur. *k͟hāk͟hā* 'id.'; cf. Sk. *kāka* 'id.']

KĀKOR (NĪR), *adj.*. cold (water) (De.)

KĀ·J-, *vb.*, to carry on shoulder [Pj. *kāñ-*, Go. *kānjānā* ; Ta. Ma. *kāvu* 'id.' ; see *kāsal*]

KĀṆA, *adj.*, *sb.*, blind (*m. n.*) [Sk. *kāṇa*]

KĀṆAṬOND, pl. *kāṇaṭor*, *sb.*, *infl. adj.*, blind (*m.*)

KĀṆI, *adj.*, *sb.*, blind (*f.*) [IA.]

KĀṆIṬE, pl. -*v*, *infl. adj.* blind (*f. n.*)

KĀP-, KĀK-, KĀT-, *vb.*, to watch ; to keep awake ; to wait [Ta. Ma. *kā* 'to guard' 'protect', *kā*, *kāppu* 'protection', Ka. *kā*, *kāy* 'to guard' 'to protect', Tu. *kāpuni* 'to watch' 'to guard', Te. *kācu*, *kāpu* 'id.', Pj. *kāp-*, *kat-*, 'to wait' ; Kol. *kay-* 'to watch (crops)']

KĀYKIR, *sb.*, fever [cf. Ta. *kānkai* 'feverishness' ; see *kāyp-*, *kāyt-* below]

KĀYP-, KĀYT-, *vb. tr.*, to boil water [Pa. *kāpip-* 'to heat' Kol., Naik. *kāṅg-*, Ta. Ma. Ka. *kāy* 'to grow hot', Tu. *kāyi*, Te. *kāgu* 'id.' ; Sav. *kāl-* 'to burn' ; Brah. *k̲h̲ak̲h̲ar* 'fire' ; Koya *kāst* 'hot']

KĀRUP, *sb.*, heat of the sun [De. *khāra* 'id.' ; Sk. *kara* 'ray of light', *khara* 'excessive heat' 'fire-place', Beng. *khɔrā* 'drought' 'excessive heat' ; cf. Ta. *kānkai* 'heat', Ka. *kānke* 'excited', Te. *kāka* 'heat' ; Poya *kā̃·ka* 'hot' ; also see *kāyp-*, *kāyt-*]

KĀREYA, *adj.*, salty, (pungent ?) [cf. Ta. *kāram* 'pungent', Ka. Tu. *kāra*, Te. *kāramu* 'id.' ; cf. also Sk. *khara* 'very salty']

KĀSAL, *sb.*, carrying yoke [Pj. *kācal*, Konḍa, Kui *kāsa*, Kuwi *kānju*, 'carrying yoke' ; Ta. *kāvati*, Te. *kaviḍi*, Ka. *kāvaḍi* 'id.']

KI, pl. -*l*, *sb.*, hand [Ta. Ma. Ka. Tu. *kai* 'hand', Te. *kai*, *kayi*, *cheyi*, Sav. *seyyu*, Pj. *key*, Kol. Naik. *kī*, Poya *kiyu*, Go. Do. Koya *kai*, Konḍa *kivu*, Kui *kaju*, *kagu*, Kuwi *kēyu*, Kur. *k̲h̲ikha*, *khēkhā*, Malt. *qeqe* 'id.']

KI, *adv.*, or (De.)

KIṬṬE, *sb.*, waist [Pj. *kiṭṭa* 'hip']

KINḌIR, *sb.*, tail [cf. Kui *kenḍa* 'extreme end', *kinḍori* 'curved' 'bent']

KINDRAP-, KINDRAT-, *vb.*, to make to revolve [Kur. *kindr-* (*tr.*); cf. Ta. Ma. *cuṟṟu* 'to revolve' (*intr.*), Ka. Tu. *suttu* 'to surround', Te. *suṭṭu* 'id.', Pj. *cutt-* 'to wind round']

KIYUB, *sb.*, knife

KIRK-, *vb.*, to dream [cf. Kui *kṛīnja* 'to dream'; see *The Parji Language*, Vocabulary, *kelay-*]

KIRO, KIROMARI, *sb.*, quarrel [cf. Ta. *kiḷaṟu* 'to poke' 'disturb', Ka. *keḷar*, Te. *kelaku* 'id.']

KIS, *sb.*, fire [Ta. Ka. Tu. *kiccu*, 'fire', Te. *kittu*, *ciccu*, Pj. *kic*, Kol. K. Naik. *kicc*, Kol. Go. *kis*, Konḍa *sisu*, Kuwi *hiccu*, Kur. *cicc*, Malt. *cicu* 'id.']

KISAVALE, *sb.*, vulture

KISK-, (KISIK-), *vb.*, to pinch [Go. A. *kisk-*, Go. *kiccānā*, Konḍa, *kis-*, Kui *kisa*, Kuwi *kicali* 'to pinch', Kur. Malt. *kiss-* 'to take out thorn from flesh'; Pj. *kicc-* 'to pluck strings of instrument with finger'; cf. Ta. etc. *kiḷḷu* 'id.']

KUṬ-, *vb.*, to sew [Ka. *kuṭṭu* 'to prick', Te. *kuṭṭu* 'to sew', Pj. Kol. Naik. *kuṭṭ-* 'to pierce' 'to sew', cf. Ta. etc. *kuttu* 'to sew', Te. *guccu* 'to pierce']

KUMT-, *vb.*, to carry on head [Pj. *kumt-* 'id.', Kol. *kunt-*, Kur. *kumnā* 'id.'; Ta. Ma. *cuma* 'carry' 'bear'; Malt. *kume*]

KUYUG, pl. *kuyugul*, *sb.*, thigh [Ta. *kuṟaṅku* 'thigh', Ma. *kuṟaku*, Te. *kuṟuvu*, Pj. *kudu*, Kol. *kudug*, Go. *karkī*, *kurkī*, Do. Koya *kurk*, Konḍa *kurgu*, Kui *kuju*, *kujgu*, pl. *kuska*, Kur. *k̲hosgā*, *hosga*, Malt. *qosge* 'id.']

KUR, *sb.*, hoof (De. *khur*)

KURUṬP-, KURUṬṬ-, *vb.*, to spin thread [Ta. Ma. *curuṭṭu* 'to roll up' 'to coil', Ka. *suruṭu*, Te. *cuṭṭu*]

KURKAL, *sb.*, sleep [Pj. *gurgal* 'sleep'; cf. Ta. *uṟanku* 'id.', etc.]

KURUY, *sb.*, deer [Pj. *kuri* 'antelope', Kui *kruhu* 'barking deer'; Kol. *gorre* 'deer']

KUṚAP-, KUṚAT-, vb., to heap up

KUṚUP, *sb.*, well [Ta. *kuṛumpu* 'pit', Pj. *kuṛup* 'id.'; cf. Ta. Ka. *kuḷi*, Tu. *guḷi* 'pit']

KUṚVE, *sb.*, a standard measure for grain, called in De. *mān* [cf. Ta. *kuḷakam*; Te. *kuncam*; cf. Sk. *kuḍava* 'a grain-measure'; old Beng. *kuṛubā*]

KUSE, *sb.*, vegetable [Pj. *kucca* 'vegetable', Naik. *kucce* 'cooked vegetable', Konḍa *kusa* 'vegetable', Kui *kūsa*, Kuwi *kuca* 'id.'; Koya *kusiṛ*]

KUSU, *sb.*, crow

KUSUL, *sb.*, waist; armpit [cf. Go. A. *kutli* 'armpit']

KŪY-, *vb.*, to call; cock to crow [Ta. Ma. *kūvu*, Ka. *kūgu*, Te. *kūyu*, 'to cry', Pj. *kūy-*, Kol. Naik. *kūg-* 'to call', Konḍa *kūk-* 'to cry', Kui *kūpka* 'to shout' 'hail' 'cry aloud']

KEKOL, pl. *kekosul*, *sb.*, ear [Pj. *kekol* 'ear' ; Ta. *cevi*, etc.]

KETEVUTUL, *sb.*, people of the Gadba tribe

KEY-, KEN-, *vb.*, to do [Ta. *cey* 'to do' 'make', Ma. *ceyka*, Ka. *key*, (*gey*), Tu. *geipini* 'to do', Te. *cēyu*, Pj. *cāj-*, Kol. *kak-*, *kakt-*, Go. *kiānā*, Kui *gi-v/ki-v*, *gi-t/ki-t*, Brah. *kanning* 'id.']

KENDA, *sb.*, branch of tree (De. *khenda*)

KERIJ, pl. *kerjil* (j=z), *sb.*, leaf-hat, mushroom [Pj. *kerij* 'id.']

KELMAṄ, KELMAN, *sb.*, yoke [Pj. *kelṅgam* 'id.' ; cf. Kui *seru*, *sēreka* 'a yoke of oxen', etc.]

KĒṬAL, pl. *kēṭasil*, *sb.*, widow [Pj. *kētal*, *kēṭal* 'widow']

KĒṬI, KĒṬIN, *sb.*, winnowing basket [Ka. *kēṛu* 'to winnow', Te. *cēṭa* 'winnowing basket', Sav. *sēṭa*, Pj. *kēti*, *kēṭi*, Kol. Naik. *kēt*, Go. *sēṭi*, Kui *sēsi*, Kur. *kēṭer*, *kē·ter*, *cēṭṭai*. The Ta. word is *cuḷagu* with which cf. Sk. *kulya* (lw.), Beng. *kula*, *kulo* 'id.']

KĒY-, *vb.*, to winnow [Ma. *cēṛuka* 'to winnow' 'fan and clean pounded rice', Ka. *kēṛu* 'to winnow', Te. *cerugu*, Pj. Naik. *kēd-* 'id.', Kol. *kēd-*, *kētt-* 'to winnow with up and down motion', Kur. *kē·sna*, *kē·syas* 'to winnow', Malt. *kēse* 'sift']

KĒS-, *vb.*, to shave [Pj. *kēc-* 'to shave' ; Ta. *cirai* 'to shave' 'cut with sickle' 'scrape', Ma. *cirekka* 'shave' 'scrape', Ka. *kere* 'shave' 'scratch', Tu. *kerepuni* 'scrape' 'polish', Te. *goṛugu*, Kol. *kerk-*, *kerekt-*, 'to shave', Go. A. *koṛi*, Malt. *qerce* 'scrape', *qēre* 'shave', Brah. *karghing* 'shear' 'crop down' 'mow down (grass)']

KĒSAL, *sb.*, razor (see *kēs-* above)

KOṬ-, *vb.*, to dig ; (fowl) to peck ; to strike with axe [Ta. Ma. Te. *koṭṭu* 'beat' 'sting' 'strike', Ta. *kuṟṟu* 'to pound' 'pierce', Ka. *kuṭṭu*, *kuṭuku*, Tu. *kuḷi* 'to sting', etc., Pj. *koṭṭ-* 'to strike' 'dig' 'fowl to peck', Go. *koṭṭānā* 'id.', Malt. *qoṭe* 'beat', etc.]

KOṬAL, *sb.*, spade [Pj. *koṭal* 'hoe' ; see *koṭ-* above ; cf. Te. *goḍḍali*, Sk. *kuṭhāra* 'axe']

KOḌROṄG, *sb.*, throat

KONḌKE, *sb.*, bill-hook [De. *gagra*, Pj. *koḍka* 'id.' ; Kui (Oṛiya) *konḍa* 'sword']

KOP-, *vb. intr.*, river to be over-flooded ; to become full [Pj. *kopp-* 'to be full' ; cf. Ta. Ma. *kuvi* 'to heap up' 'pile up', Ka. *kuppu*, Kur. *khopnā*, Malt. *qope* 'id.' ; cf. Ta. *kuvāl* 'abundance' 'excess']

KOPE, pl. *-l*, *sb.*, hill, forest [cf. Ta. *kuppai*, *kuppal* 'heap' 'mound', Ka. *kuppi*, Te. *kuppa* 'id.']

KOPRE, pl. *kopergul*, *sb.*, elbow [cf. Sk. *kaphōnika* 'id.']

KOY-, KON-, KOD-, *vb.*, to reap [Ta. Ma. *koy* 'to reap' 'to cut', Ka. *koy*, *kuy*, Tu. *koyguni*, *koipini*, Te. *kōyu*, Sav. *koy-*, *kot-*, Pj. *koy-*, *koñ-*, Go. *koyana*, Koṇḍa *koy-*, Kui *kōva*, Kur. *khoynā*, Malt. *qoye* 'id.']

KOR, *sb.*, fowl [Pj. *korr* 'fowl', Kol. Naik. Poya *kor*, Go. *kor*, Koṇḍa *kor*, *korru*, Kui *koju* 'id.', Ta. Ka. *kōḷi*, Ma. *kōḷi*, Tu. *kōri*, Te. *kōḍi* 'id.', Sav. *kōṛi*, pl. *kōḍl*, Kur. *khēr*]

KOR-GOṬNA BELE, *sb.*, early morning ; lit. cock-crowing time

KOṚĀL, pl. *koṛasil*, *sb.*, son's wife ; younger brother's wife, [Te. *kōḍalu* 'daughter-in-law', Pj. *koṛol* 'bride', Naik. *koraḷ*, Kol. *koral* 'id.' ; cf. Kui *kōṛu* 'a new shoot' ; Go. A. *koṛs-* 'to sprout']

KOLU, *sb.*, comb

KOLKI, *sb.*, basket

KOLYA, *sb.*, jackal [Pj. *gōli* 'jackal', Poya *kolya*, Kui *kolia* 'id.' ; cf. Ta. *ikalaṉ* ; Sk. *śṛgāla* 'id.']

KOLSA, *sb.*, wooden frame of ceiling

KOVLI, *sb.*, chewing the cud [cf. Pj. *cal-*, *cavl-* 'to chew', Kui *kavali giva* 'id.']

KOVLI KEY-, *vb.*, to chew the cud

KŌNDE, pl. *-l*, *sb.*, cow [cf. Ka. *gōnde* 'bull', Te. *gōda*, *gōvu*, Poya *kōnde* 'bullock', Koya, Do. *kōnda* 'cow']

KŌP-, KŌT-, KŌK-, *vb.*, to make to graze, to tend cattle [Pj. *kōp-*, *kōt-*, Kui *kōpa* 'id.' ; cf. Sk. *gōpa* 'cowherd']

KŌR, pl. *-gul*, *sb.*, horn [Ta. Ma. *kōṭu*, Tu. Ka. *kōḍu*, Pj. *kōḍ*, Go. *kōr*, Kui *kōju* 'horn']

KŌVLAK, *sb.*, shepherd [see *kōp-*, *kōt-*]

GAR, pl. *-sil*, *sb.*, hailstone

GARNḌA, pl. *-l*, *sb.*, cloth [Pj. *ganḍa* 'cloth' ; Ka. *ginṭu* 'a kind of coarse cloth', Te. *ginṭemu*, Ta. *kintaṉ* 'id.']

GĀNJA KOR (j=z), *sb.*, cock

GĀṬI, *adj.*, many

GĀ·ṬI, pl. *-l*, *sb.*, joint [cf. Sk. *granthi* 'id.']

GAḌLI, *sb.*, neck [Konḍa *gaḍli* 'id.', cf. Koya *guṛuṅga*, *guḍuṅga* 'id.']

GUḌI, *sb.*, temple [Ta. Ma. *kuḍi* 'house', Ka. Tu. Te. Pj. Kol. *guḍi* 'temple', Kui *kūṛi* 'a hut made of boughs or some slight material', Brah. *kuḍḍi*, *kuḍi* 'hut'; cf. Sk. *kuṭī*, *kuṭīra* 'hut' 'cottage']

GURUBAR, *sb.*, Thursday

GŪḌE, pl. *-l*, *sb.*, nest [Ta. *kūṭu* 'nest', Te. Ka. Tu. *gūḍu*, Pj. *gūḍa*, Kui *guḍa* 'id.']

GOṬA, *num.*, used as a definite article; e.g. *ber-goṭa* 'the big one'

GŌḌI, pl. *-l*, *sb.*, pebble, ; *pl.* gravel [Pj. *gōṭi* 'id.']

GŌTI ILENḌ, *sb.*, farm-servant-cum-bridegroom [for *gōti* cf. Sk. *jñāti* 'kinsman, etc.']

GŌDAY-, GŌDAS-, *vb.*, to tatto

GŌṚA, *sb.*, horse [De. *ghōṛa* 'id.']

GŌLER-, GŌLEN-, *vb.*, to abuse

GŌTER, *sb.*, the annual religious festival of the Gadba people

CAḌRI, *sb.*, divorced woman

CĀṬVE, *sb.*, ladle [Ta. Ma. Tu. Te. *caṭṭi* 'pan'; Ta. *caṭṭuvam* 'ladle', Ka. Tu. *saṭṭeya*, Te. *caṭṭuvamu*, Pj. *cāṭva*, *cāṭval*, Halbi *cāṭu* 'id.']

CIPṚA, *sb.*, eye-sod [Go. A. *cipṛe*]

CĒNḌI, *sb.*, hair [De. *cēnḍi* 'id.'; cf. Ta. *ceṉṉi*, Ma. *cenni* 'head' 'summit']

CŌKA (c=ts), *sb.*, coat [cf. Beng. *cōga* < Persian *cōga* 'a loose robe']

JIṬMIṬI, *sb.*, lizard [De. *jiṭmiṭi* 'id.']

JIR ER- (*j=dz*) *vb.*, to be digested

JIR-ERA, *adj.*, undigested

JILOM, *adj.*, late

JUM (*j=dz*), *adj.*, red [Ta. *cem* 'red', *cē* 'to redden', Ka. *cevu* 'redness', Tu. *kem* 'red', Te. *kempu*, *cennu* 'redness', Pj. *key* 'red', Kur. *khē·so*, Malt. *qēso*, Brah. *khīsun* 'id.']

JULAP-, JULAT- (*j=dz*), *vb.* cs. to make to swing [IA. *jhul-* 'to swing']

JE (*j=dz*), *conj.*, that, for that

JOṚEK (*j=dz*), *sb.*, one pair (De.)

JŌNEL, *sb.*, maize

ṬAṄGEYA, *sb.*, axe

ṬĀ·KE, pl. *-v*, *sb.*, rupee

ṬEṬP-, ṬEṬT-, *vb.*, to raise, lift [Pj. *tetip-*, *tetit-*, Go. A. *tehana* 'to raise'; (cf. Ta. *tiṭṭai* 'raised ground', Ma. *tiṭṭa* 'raised floor', Ka. *tiṭṭu* 'raised place', Te. *tiṭṭa* 'mound']

ṬUṄ, PELṬUṄ, *postpos.* from

ṬOṬO VANDE, *sb.*, thumb, big toe [Pj. *ḍaḍḍa vanda* 'id.' ; cf. Ka. Tu. Te. *ḍoḍḍa* 'big', Ta. *taṭai* 'to thicken']

ṬŌṚI, *sb.*, chin (De.)

ṬŌ·K, *sb.*, the inner part of an ant-hill

ḌĀBA, *adj.*, closed

ḌĀBAP-, ḌĀBAT-, *vb.*, to cover

ḌĀBU, *sb.*, money

ḌURKA, *sb.*, panther [Ha. *ḍurka* 'id.']

ḌEBRI KI, *sb.*, left hand [Pj. *ḍebri* 'left'; cf. Beng. (dialectal) *ḍæbrā* 'a left-hander']

ḌEVA, *sb.*, wall [cf. Hi. *divāl* 'id.']

ḌŌLI, *sb.*, swing (De. Ha.)

TANḌ JIR (*j=z*), *sb.*, she-buffalo [cf. Ta. *taḷḷai* 'mother'; *jir*< *sir* 'buffalo']

TANḌREL, *postpos.*, inside ; *sb.*, inner side of something

TARG-, *vb.*, to swallow [Pj. *tar-* 'to swallow']

TAM-ABA, pl. *-r*, *sb.*, his-father

TAM-AYA, pl. *-v*, *sb.*, his-mother

TAṚIṄ, *sb.*, liver [Pj. *taṛuṅ* 'liver', Kol. *tarṅguḍ*, Naik. *tarṅguṛ*, Go. *tanāki*, Go. A. *taṛaki*, Koya *tāṛk*, Konḍa *taṛki*, Kui *tlāda*, *trāḍa* 'id.']

TAL, *sb.*, head [Ta. *talai*, Ma. *tala*, Ka. *tale*, Tu. *tare*, Te. *tala*, Pj. *tel*, Kol. Naik. *tal*, Poya *tallu*, Go. *talā*, Koya, Konḍa *tala*, Kui *tlau* 'head']

TALTIN BELE, *sb.*, midday

TAS-, *vb.*, to wipe [Pj. *tacc-*, Kui *tāja* 'id.']

TĀK-, *vb.*, to walk [Pj. *tāk-* 'to walk', Go. *tākāna*, Kui *tāka* 'id.'; cf. Ma. *naṭuka* 'id.']

TĀN, pl. *tām*, (obl. stems *tan-*, *tam-*), *pron.*, self [Ta. Ma. Ka. *tān*, Tu. *tāṟu*, Te. *tānu*, Pj. *tān*, Go. *tānā*, Kui *tānu*, Kur. *tān* 'id.']

TĀRA, *sb.*, star (IA.)

TĀRG-, *sb.*, to swallow [Pj. *tār-* 'to swallow']

TĀṚ MAL, *sb.*, *salphi* tree

TINIṄ *sb.*, food

TINIDAN, *adj.*, edible

TINONḌI, *adj.*, eaten

TINḌ-, *vb.*, to pull [Pj. *tanḍ-* 'to pull', Go. *tānḍānā* 'to extract']

TINḌUP-, TINḌUT-, *vb. cs.*, to give to eat

TIN-, TINḌ-, *vb.*, to eat ; to graze (*intr.*) [Ta. *tiṉ-*, Ma. Ka. *tin*, Tu. *tinpini*, Te. *tinu*, Sav. *tin-*, Pj. *tin-*, *tind-*, Kol. Naik. *tin-*, *tind-*, Go. *tindānā*, Konḍa *tin-*, *tinḍ-*, *tir-*, Kui *tinba* 'id.']

TITE, *adj.*, bitter [Sk. *tikta*]

TIP, *sb.*, drop

TIYAN KI, *sb.*, right hand [Pj. *tinda ki* 'id.']

TIYAR KEY-, *vb.*, to repair [Hi. *təiyār kərnā*]

TIREN, TIRAN, *adj.*, sweet [Pj. *tirra*, *tirraṭ*, Kol. Naik. *tirre* 'id.']

TIRENṬE, *adj.*, sweet (*n.*)

TIRG-, *vb.*, to tremble [Pj. *tir-*, Konḍa *tirg-*, Kui *tirga*, Kuwi *trīg-* 'to tremble']

TĪTE, *sb.*, bird [Pj. *tīta*, Poya *tīte* 'id.']

TĪN, *sb.*, honey [Ta. *tēṉ*, Ka. *jēnu*, Tu. *cīya*, Te. *tēne*, Sav. *tæ·ne*, Kol. Naik. *tēne* 'honey', Poya *tīnu* 'id.'; Pj. *tīni* 'bee', Kur. *tīni* 'honey bee', Ta. *tēni* 'id.']

TĪV-, *vb.*, to drip ; to rain in drops [Pj. *tīp-* 'id.']

TUṄ(G)-, *vb.*, to sleep [Ta. Ma. *tuñcu*, Pj. *tuñ-*, *cuñ-*, Kui *sunja* 'id.']

TUTER KAṚME, *sb.*, bamboo pole used to level ground after ploughing

TUM-, *vb.*, to sneeze [Ta. *tummu* 'to sneeze', Ma. *tummuka*, *tumpuka*, Tu. *tumbiḷu*, Te. *tummu*, Pj. *tumm-*, Naik. Kol. *tum-*, Konḍa *tup-*, Kur. *tummnā*, Malt. *tume*]

TUM, *sb.*, sneeze (see *tum-* above)

TUR, *sb.*, weed, grass [cf. Pj. *kuttur* '*darbha* grass']

TURS-, *vb.*, to rub

TUṚA, *sb.*, orphan

TULE, pl. *-kil*, *sb.*, people of the Ḍom tribe [cf. Pj. *tula* 'weaver']

TŪKUṚ, *sb.*, clay, earth [Pj. *tūkuḍ*, *tūk*, Kol. Naik. *tūk* 'id.']

TONḌUNUṄ, TONḌUṄ, *adv.*, tomorrow [cf. Pj. Kol. Naik. *toli*, *tolli* 'id.']

TORU, TORUṬ, *sb.*, rope [Pj. *ṭoḍu* 'rope' ; cf. Ta. Ma. *toḍu* 'to connect' 'join' ; Ta. *toḍakku* 'to tie']

TOṚON, pl. *-kul*, *sb.*, brother [Pj. *toleḍ*, *toled*, Naik. Kol. K. *tōren* 'younger brother', Konḍa *toṛan* 'id.', Kui *tōṛenju* 'companion', Kur. *iṅ-ṛis* 'my-brother']

TŌṬP, TŌṬT-, *vb.*, to show [Ta. *tōṟṟu* 'to show', Pj. *ṭōṭip-*, *ṭōṭit-*, Konḍa *tōr-* 'id.' ; see *tōnḍ-*]

TŌNḌ-, *vb. intr.*, to appear, be visible [Ta. *tōṉṟu*, Ma. *tōnnuka*, Ka. *tōṟu*, *tōṟ*, Tu. *tōjuni*, *tōj*, Te. *tō·cu*, Pj. *tōnd-*, Kui *tōnja*, *tōmba* 'id.']

TŌNḌ, *sb.*, kinsman [cf. Ta. *tōḻaṉ*, Ma. *tōḻaṉ* 'companion', Ka. *tōḍu* 'a pair' 'equal', Te. *tōḍu* 'companion' 'friend', Kui *tōṛe* 'id.']

TŌL, pl. *-kul*, *sb.*, skin [Ta. Ma. Pj. Kol. Naik. Go. Konḍa *tōl* 'id.', Ka. *togal*, *toval*, *tōl*, Tu. *tugalu*, Te. Kuwi *tōlu* 'id.', Sav. *tōrka*, Koya *tōlka*]

DASRE, *sb.*, the month of *āśvina* (Sept.-Oct.) ; the Hindu festival *daśaharā* generally takes place in this month

DIGAL, DIGEL, *adv.*, in the direction of (one's self or one's country) ; *an digel* 'towards my village' [Sk. *dik* 'direction'+*el*]

DIYĀLI, *sb.*, month of *Kārttika* (Oct.- Nov.) ; the Hindu festival *dīpāvalī* takes place in this month

DIṚEL, *sb.*, castor oil plant [cf. Beng. *rēṛi* < Sk. *eranḍa*]

DUNA KEY-, *vb.*, to fold

DÕVA, *sb.*, halter for cattle

NAG-, *vb.*, to laugh [Ta. Ma. *naku*, Ka. Tu. *nagu*, Te. *navvu*, Sav. *nav-*, Pj. *nav-*, Go. A. *kavv-*, Kur. *əlkh-* 'id.']

NAGIṄ BAKIRIṄ, *sb.*, laughs and jokes

NAGUP-, NAGUT-, *vb. cs.*, to make to laugh

NAN-, *vb.*, to enter [Go. A. *neṅ-* 'id.']

NAR, *sb.*, fear [Pj. *nar* 'id.' ; see *nars-*]

NARUPP-, NARUPT-, NARUPK- *vb.*, to frighten [Pj. *narpip-*, *narpit-* 'id.']

NARS-, *vb.*, to fear [Pj. *narc-* 'to fear', Brah. *narriṅ* 'to flee' ; Go. A. *veri-* 'to fear', Kol. Naik. *ars-* 'id.' ; cf. Ta. *aḷukku* 'to be frightened', Ka. *aḷuku*, *aḷaṟ* 'fear', Te. *aluku* 'to be afraid']

NAVAKE, pl. *-l*, *sb.*, earthworm [Pj. *nevaka* 'worm', Kol. K. *evari* 'earthworm', Go. *narwanj*, Konḍa *navṛi* 'id.']

NARKAM, *sb.*, night [Go. A., Do. Koya *narka* 'id.']

NĀK-, *vb.*, to lick [Te. Pj. Kol. Naik. Go. *nāk-* 'to lick', Kui *nāka* ; Ta. Ka. *nakku*, Ma. *nakkuka*, Tu. *nakkuni*]

NĀN, *sb.*, tongue [Ta. Ma. *nāvu*, Ka. *nālage*, Te. *nālka*, Pj. *nevāḍ* 'id.']

NĀṄGAL, *sb.*, plough [Ta. *ñāñcil*, *nañcil*, Ma. *ñeṅṅal*, *ñeññil*, Ka. *nēgal*, *nēgil*, Tu. *nāyeru*, Te. *nā·gali*, *nā·gelu*, Sav. *nāṅli*, pl. *nāṅḍl*, Pj. *nāṅgal*, Kol. K. *naṅeli*, Go. *nāngēl*, Go. A. *nāṅyal*, Konḍa *nāṅgel*, Kui *nāngeli* 'id.' ; cf. Sk. *lāṅgala* 'id.']

NIKIṚ, *sb.*, shade [cf. Ta. *niṛal*, *niḻal*, *nīṛal* 'shade', *nīṛai* 'lustre', Ma. *niṛal*, Ka. *neṛal*, Tu. *niṛelu*, Te. *nīḍa*, Pj. *nīṛa*, Kol. Naik. *nīnḍa* 'id.']

NITREN, *adv.*, daily [De. *nitre* 'id.']

NINI, *sb.*, father's sister ; father's younger brother's wife

NIMAN, *adj.*, good

NIYA, *adj.*, good (De.)

NIYAṬE, *infl. adj.*, good (*f. n.*)

NIYAṬOND̤, *infl. adj.*, good (*m.*)

NIRḌIN, *adv.*, last year [Pj. *nirḍi* 'next year' 'last year']

NIL-, *vb.*, to stand [Ta. Ma. Ka. *nil* 'id.' Tu. *nilpuni*, Te. *nilucu*, Pj. *nilp-*, *nilt-*, Kol. Naik. *il-*, Poya *nil-*, Go. *nittrāna*, Go. A. *nitt-*, Do. Konḍa *nil-*, Kui *nīlba*, *nilpa*, Kur. *ilnā* Malt. *ile* 'id.']

NĪR, *sb.*, water [Ta. Ma. Ka. *nīr*, Tu. *nīru̥*, Te. *nīru*, Pj. *nīr*, Kol. Naik. *īr*, Poya *nīre*, Koya, Go. *ēr*, Konḍa *ēru* 'id.', Kui *nīru* 'juice'; cf. Sk. *nīra* 'water' (lw.)]

NŪR-, *vb.*, to wear cloth [Pj. *nūṛ-* 'id.', Kol. Naik. *ūr-* 'id.']

NŪL, *sb.*, thread [Ta. Ma. Ka. *nūl*, Tu. Te. *nūlu*, Pj. *nūl*, Kol. Naik. Poya *nūl*, Kui *nūḍu* 'id.']

NEṄ-, NEṄK-, *vb.*, to grind [Pj. *neṅg-* 'id.' ; cf. Go. A. *nor-* 'id.']

NEY, *sb.*, oil [Ta. Ma. Ka. *ney* 'ghee' 'oil', Tu. *neyi*, Te. *neyi*, *nēyi*, *neyyi*, *nēyi*, Pj. Naik. *ney*, Go. *nī*, Kui *nīju* 'oil'; Te. Sav. *nūne* < *nūvu* + *ney* 'sesamum oil' 'oil' ; cf. Ta. *eṇṇai*, Ma. *eṇṇa*, Ka. Tu. *eṇṇe* 'oil' 'sesamum oil'; cf. Sk. *snēha* 'grease' 'oil']

NELIṄ, *sb.*, moon ; month [Pj. Poya *neliñ* 'id.', Go. *nalenj*, Go. A. *nelenj*, *lelenj*, Koya *lēñj*, Kui *ḍānju*, Kuwi *lenzu* 'id.' ; Ta. *nilavu*, *nilā*, Ma. *nilā* 'moonlight' 'moon', Te. *nela* 'moon', Kol. Naik. *nela* 'id.'; cf. Khaṛia, etc. *lerāṅ* 'moon' 'month']

NEVUṚ, *sb.*, saliva [Pj. *nevuḍ*, *nevuṛ*, Kol. Naik. *evur* 'id.', Koya *eṛvu*]

NĒTE, *sb.*, dog [Pj. *netta*, Poya *nette* 'id.', Kol. Naik. *āte*; cf. Ta. Ma. Ka. *nāy*, Go. A. *ney* 'id.']

NĒNDIR, *sb.*, dew

NOY-, *vb.*, to pain [Ta. Ma. Ka. *nō* 'be painful' 'to hurt', Tu. *nōypini*, Te. *nōyu*, Pj. *noy-*, *noñ-*, Kol. Naik. *oy-*, Go. *noiānā*, Go. A. *non-*, Kui *nōva*, Kur. *nūjna* 'id.'; cf. Konḍa *nogu* 'fever']

NOR-, *vb.*, to wash [Pj. *noḍ-*, *noṭṭ-* 'to wash', Go. A. *nor-*, Konḍa *norba*, Kuwi *nōrh'nai*, Kur. *nōṛ-* 'id.', Kol. *oḍ-*, Naik. *oṛ-* 'id.']

PAK-, *vb. intr.*, to conceal [Pj. *pakk-* 'to hide oneself']

PAKI, *sb.*, side [cf. Sk. *pakṣa* 'side']

PAKUP-, PAKUT-, *vb. tr.*, to conceal

PAṄṚI ṬĀṬI, *sb.*, bamboo door

PAÑGIL, *sb.*, cold [Pj. *pañil* 'id.', Poya *paññil* ; Ta. *paṉi* 'chill' 'dew', Ma. *pani*, Ka. Tu. *pani* 'cold', Te. *pan-nīr* 'cold water' 'rose water', Go. *pēni* 'cold', Kol. Naik. *pani*, Koṇḍa *pini*, Kui *pēni*, Kur. *paīyā* 'id.']

PAṬI, PAṬIN, *adv.*, all

PAṬE, PAṬEN, *adv.*, all

PANḌ, *sb.*, pig [Ta. *paṉṟi* 'pig', Ma. *panni*, Ka. *pandi*, Tu. *pañji*, Te. *pandi*, Pj. *pend*, *penḍ*, Poya *panḍu*, Go. *paddi*, Kui *paji*, Koṇḍa *panḍri* 'id.']

PANḌ-[1], *vb.*, to become tired [Pj. *panḍ-* 'id.', Te. *panḍu*, *panḍu-konu* 'to lie down', etc.]

PANḌ-[2], *vb.*, to be able [cf. Pj. *panḍp-*, *panḍt-* (*tr.*) 'to make' 'do' ; Ta. Ma. Ka. *paṇṇu* 'to make ready' 'prepare', Te. *pannu* 'id.']

PANḌAKE, *sb.*, frog [Poya *panḍake* ; Kui *pana* 'frog']

PANḌAṄ, *sb.*, bark of tree [cf. Ta. paṭṭai, Ka. *paṭṭe*, Te. *paṭṭa* 'id.', Kui *panḍa* 'skin']

PAT-, *vb.*, to take hold of, catch, to buy [Ta. *paṟṟu* 'to grasp' 'seize', Ka. Tu. *pattu* 'id.', Te. *paṭṭu*, Sav. *paṭ-*, Pj. *patt-* 'id.']

PATUP-, PATUT-, *vb.*, to plough

PAD, pl. *-kul*, *sb.*, foot

PANIS, *sb.*, jackfruit [Ta. *palā*, *palavu* 'id.', Ma. *pilāvu*, *plāvu*, Ka. *halase*, Tu. *pela*, *peja*, Te. *panasa*, Kuwi *panha*, Malt. *panṛsa* ; cf. Sk. *panasa-*, *phalasa-*, etc.]

PAY-, *vb.*, to weed [cf. Ta. *pari* 'to cut asunder', Ka. *pari* 'to be torn' 'to weed' 'to pluck', Te. *pariya*, *peṟuku* 'to sever']

PAYIṬ, *postpos.*, for [cf. De. *pāye* ; Ta. *paṟṟi* 'of' 'about' 'concerning', Ma. *paṟṟi*, Te. *paṭṭi*]

PAYK-, *vb.*, to pull out, to pluck (see *pay-*)

PAR-[1], *vb.*, to fall [Ta. Ma. *paḍu*, Ka. Te. *paḍu*, Sav. *paṛ-*, Pj. *paḍ-*, *paṭṭ-*, Kol. *paḍ-*, Naik. *paṛ-* 'id.']

PAR-[2], *vb.*, to receive [Pj. *paḍ-* 'to acquire' ; Ta. *paṭai*, Ka. *paṭe*, Kui *pāṇba*, *pāṇpa* 'obtain' 'get']

PARVE, *sb.*, pigeon [Pj. *pārva* 'id.' ; cf. Ta. *paṟa* 'to fly' 'float in the air', Ka. Tu. *pāṟu*, Te. *pāvuramu* 'pigeon', *pāṟu*, *paṟacu* 'to fly' ; cf. Sk. *pārāvata* 'pigeon']

PAREṄGA, pl. *-til*, *sb.*, the people of the Parenga tribe

PAREP, *sb.*, turmeric [Te. *pasupu* 'id.', Sav. *paspu*, Pj. *paryop*, *paryep*, Kol. Naik. *pasap* 'id.']

PAṚṄ(G)-, *vb.*, to become ripe [Ta. *paḻu* 'to ripen', Te. *panḍu*, Pj. *paṛñ-*, Kur. *pañj-* 'id.']

PAṚṄOḌI, *adj.*, ripe

PAL, pl. *-kil*, *sb.*, tooth [Ta. *pal* 'tooth', Ka. *pal*, *hal*, Tu. *paru*, Te. *pallu*, Pj. *pel*, Kol. Naik. Poya, Go. Koya, Do. Konḍa *pal*, Kui *palu*, *paḍu*, Kuwi *pall*, Malt. *palu* 'id.']

PĀṬE, *sb.*, song [Ta. Ma. *pāṭṭu* 'song', Ka. *pāṭa*, *hāḍu*, Te. *pāṭa*, Pj. Kol. Go. Konḍa *pāṭa* 'id.']

PĀṬE, *sb.*, beam [Konḍa *paṭi* 'beam']

PĀP, *sb.*, young one ; small article [Ta. *pāvai* 'doll' image', Ma. *pāva*, Ka. *pāpe*, Te. *pāpa* 'baby', *āpāḍu* 'small child', Pj. *pāp* 'id.']

PĀPONḌI, *adj.*, young, small

PĀR-, *vb.*, to sing [Ta. *pāṭu* 'to sing', Ka. *pāṭu*, *hāḍu*, Te. *pāḍu*, Pj. Kol. *pāḍ-*, Go. A. *pār-*, *vār-*, Konḍa *pār-*, Kur. *pāṛnā*, Malt. *pāṛe* 'id.']

PĀRIṄ, *sb.*, act of singing

PĀL, *sb.*, milk [Ta. Ma. Ka. Go. Kol. Do. Konḍa *pāl*, Te. *pālu*, Kui *pāḍu*, *pālu*, Brah. *pālh*, Tu. *pēṛu*, Pj. *pēl* 'id.']

PĀL ḌEṬṬI, pl. *-l*, *sb.*, breast

PĀLI, *sb.*, bank of river

PĀV, *sb.*, road [Pj. *pāv*, Kol. Naik. *pāv* 'road', Kur. *pāb* 'road' 'path']

PƆDƆM, *sb.*, palm of hand (De.)

PIKA, *sb.*, calf of leg

PIṬNE, PIṬNEN, PIṬNENIṄ, *adv.* day-after-tomorrow [Pj. *pinde* 'day-after-tomorrow', Ta. *pinṟai* 'next day' ; cf. Ta. *piṉ* 'back' 'after', *pinṟu* 'to turn back', Ka. *pintu*, Te. *pidapa* 'afterwards']

PINḌE, pl. *-l*, *sb.*, verandah [De. *pinḍa*, Beng. *pi·ṛe*, *piṛe* 'id.']

PIDIR, *sb.*, name [Ta. *peyar*, *pēr* 'name', Ma. *piyar*, *pēr*, Ka. *pesar*, Tu. *pudaru*, Te. *pēru*, Pj. *pidir*, Kol. Naik. *pēr*, Koya *pede*, Do. *peder*, Go. *porol*, Kui *paḍa*, Brah. *pin* 'id.', Kur. Malt. *pinj* 'to name']

PINDE, *sb.*, insect [Pj. *pinda* 'fly', Poya *pinḍake* 'id.']

PIYE, *sb.*, elder brother's wife

PIRĀNḌ, PIRĀNḌIṄ, *adv.*, next year [cf. Ta. *piṟakku*, Ka. *peṟa* 'back' + *yānḍu* 'year' ; Pj. *piṛad* 'last year']

PISKOLP-, PISKOLT-, *vb.*, to squeeze [Ta. *picukku* 'to squeeze' 'to press between fingers', Ka. Te. *pisuku*, Tu. *piskuni*, Go. *piskāna* 'id.'; Pj. *pīc-* 'to grind']

PĪ, *sb.*, excrement [Ta. Ma. *pī* 'excrement', Ka. Tu. *pī* 'human excrement', Te. *piyyi* 'excrement', Sav. *pīyu*, Pj. *pī*, Kol. Naik. *pī*, Go. *pin*, Koṇḍa *pīn̉*, Kui *pīu*, Kur. *pīk*, Malt. *pīku*, Brah. *pī* 'id.']

PUṬKAL, *sb.*, ant-hill [Pj. *putkal*, *puṭkal* 'ant-hill'; cf. Ta. *puṟṟu* 'nest inside ant-hill', Ma. *puṭṭu*, Ka. *puttu*, Tu. *puñca*, Te. *puṭṭa*, Sav. *puṭa*, Pj. *putta*, Koṇḍa *purri* 'id.'; Go. A. *udri* 'white ant', Kui *pusi* 'white-ant-hill']

PUN, *adj.*, new [Pj. *pun* 'new', Go. *punē*, Koya *pun*, Kui *pūni*, Kur. *punā* 'id.'; Ta. Ma. *pudu*, Ka. Tu. *posa*, *hosa*, Kur. Malt. *pun*, Brah. *pūskun* 'id.']

PUN-[1], *vb.*, to know [Pj. *pun-*, *putt-*, *punḍ-* 'to know', Koya *pun-*, Go. A. *pund-*, Kui *punba*, Tu. *pinpini* 'id.']

PUN-[2], *vb. intr.*, to be broken

PUNA, *adj.*, unknown

PUNUP-, PUNUT-, *vb. tr.*, to break

PUNED, pl. *ev*, *infl. adj.*, new (in the predicative use)

PUYAN, *adj.*, known

PUYUL, pl. *puysul*, *sb.*, plough-share [Pj. *puyil* 'id.']

PURTI, *sb.*, country [Sk. *pṛthivī* 'earth']

PUṚUG, pl. *puṛgul*, *sb.*, stomach, intestine, belly

PUL, see *ber-pul*

PUS, *sb.*, month of *pauṣa* (Dec. -Jan.)

PUSKIR-, *vb.*, to put off clothes [Pj. *pucca-* 'to extract' 'take off', Naik. *pus-* 'id.'; Go. *puchkānā* 'to loosen shoes']

PŪ, pl. *-l*, *sb.*, flower [Ta. Ma. *pū* 'flower', Ka. Tu. *pū*, Te. *pū*, *puvu*, *puvvu*, Pj. *pū*, Kol. Naik. *pūta*, Go. *pungār*, Koya *pūn̉gar*, Koṇḍa *pūn̉*, Kui *pūju*, Kur. *pūmp* 'id.']

PŪN, *sb.*, bone

PŪP-, PŪT-, *vb.*, to flower, to blossom [Ta. Ma. Ka. Tu. *pū* 'id.', Te. *pūcu*, Pj. *pūp-*, *pūt-*, Koṇḍa *pū-*, Kui *pūpa* 'id.']

PENḌOM, *sb.*, rice beer (De.)

PERNONḌ, *infl. adj.*, big (*m.*) [Ta. *periya* 'large' 'great', Ma. *peru*, Ka. *piriya*, Tu. *pēr*, Te. *peru*, Pj. *peru*, Koṇḍa *pēr*, *pēri*; also Ta. Ma. Ka. *pēr* 'big', Te. *pēru* 'id.']

PERNONḌ, *sb.*, elder brother

PELṬUṄ, ṬUṄ, *postpos.*, from

PĒP-, PĒT-, PĒK-, *vb.*, to appear, come out ; (sun, moon) to arise [Pj. *pēp-*, *pēt-* 'id.']

PĒ PĀP, *sb.*, young calf of cow

PĒṬIA, *sb.*, belly [cf. Pkt. *peṭṭa*]

PĒN, pl. *-il*, *sb.*, louse [Ta. *pēn*, *pēṉ* 'louse', Ma. Ka. *pēn*, Tu. *pēnu*, Te. *pēnu*, Pj. *pēni* (pl. *pēnul*), Kol. Naik. *pēn*, Konḍa *pēni* (pl. *pēnul*), Kur. *pēn* 'id.']

PĒPAL, (PĒPƆL), *sb.*, foam [De. *phēphɔl*]

PONḌ, *sb.*, month of *agra-hāyana* (Nov.-Dec.)

POK-, *vb.*, to speak [Pj. *pokk-* 'id.'; cf. Ta. *pukaḻ* 'to praise' 'extol', Ka. *pogaḷ*, Te. *pogaḍu* 'id.' ; cf. also Hindī *pukār-*, Beng. *phukar-* 'shout' 'speak']

POKUṄ, *adj.*, to be uttered

POKONḌI, *adj.*, uttered

POKDAN, *adj.*, uttered

POG, *sb.*, smoke [Ta. *pukai* 'smoke' 'steam', Ka. *poge*, Tu. *pogu*, Te. *poga*, Go. A. *poya* 'smoke']

POGUṄ, *sb.*, month of *phālguna* (Feb.-March)

POṄOR, *sb.*, act of floating [cf. Ta. *poṅku*, Ma. *poññu* 'to bubble' 'to foam', Ka. Te. *pongu* ; cf. Hindī *pauṛnā* 'to swim' 'float']

POṄOR ER-, *vb.*, to swim, float

POṬ, pl. *-kil*, *sb.*, snapping of fingers [Pj. *poṭ* 'id.']

POṬA, *sb.*, eye-lash

POṬ-TEL, POṬ, *sb.*, back [Pj. *pot*, *pottel* 'id.']

PONḌ, *sb.*, chaff [Ta. *poṭṭu*, Ka. Tu. Te. *poṭṭu* 'id.']

PODU, pl. *-kul.*, cheek

PODONḌI, *adj.*, wet (Pj. *pōd-* 'to get wet')

POYTA, POYTAN, *postpos.*, on, upon ; *sb.*, top of something

PORUP-, PORUT-, *vb.*, to be angry [cf. Ta. *poru*, *porudu*, Ka. *pōr*, Te. *pōru* 'to meet in battle' 'to fight (*intr.*)']

PORP-, PORT-, PORK-, *vb.*, to beg, to ask for

POLUB, pl. *polbul*, *sb.*, village [Pj. Poya *polub* 'id.']

POLUBṬE, pl. *-r*, *sb.*, villager

PŌL-, *vb.*, to finish [Pj. *pōl-* 'id.']

PŌLI, *sb.*, bee-hive [cf. Pj. Ha. *pōri* 'honeycomb']

BAKRA, *sb.*, room [De. *bakhra* 'id.']

BAṄṬI ṬIṄṬI *adj.*, crooked, serpentile

BANJI (*j=z*), *adj.*, barren (animal) [Ka. *banje* 'barren', Tu. *banjara*, Te. *vanja*, Pj. *vañal*, *vañaṭ*, Kol. *vānjoṭi*, Kui *vanji*, 'id.' ; cf. Sk. *vandhyā*, Pkt. *vanjhā* 'id.']

BADOṚI, *sb.*, bat [Gutob *badoṛi* 'bat']

BANDAPON, *sb.*, month of *śrāvaṇa* (July-Aug.)

BAYA, pl. *-l*, *sb.*, mad man [cf. Beng. *batul* 'id.']

BARSEKEN, *sb.*, year [Sk. *varṣa* 'year']

BĀKƆS, *sb.*, box, cage

BĀNI, *sb.*, blood [Sk. *varṇa* 'colour' (?)]

BĀBU[1], *sb.*, endearing term for addressing children

BĀBU[2], *sb.*, father's younger brother

BĀM, *sb.*, snake [Ta. Ma. *pāmpu* 'id.', Ka. *pāvu*, Te. *pāmu*, Pj. *bām*, Kol. *pām*, Poya *bāmu* 'id.']

BĀR-, *vb.*, to sing [= *pār-* (q.v.)]

BĀSE, *sb.*, earth, place, ground [Poya *bāse* 'earth']

BƆND KEY-, *vb.*, to stop work (De.)

BƆL, *adj.*, good [De. *bhɔl* 'id.']

BICAR, *sb.*, thought, idea (IA.)

BIBIGIN, *adv.*, swiftly, quickly [Sk. *bēga*]

BISTAR, *adj.*, many [cf. Sk. *vistara*, Beng. *bistar* 'id.']

BUJJA, *sb.*, upper arm [Sk. *bhuja* 'arm']

BUDBAR, *sb.*, Wednesday [De. *budhbar*]

BURSUNḌI, *sb.*, mosquito [De. Ha. *bhursunḍi*]

BEGLAP-, BEGLAT-, *vb.*, to separate

BETAL, *sb.*, pumkin [Gutob *bōytal* 'id.']

BENEL, *adv.*, separately [De. *bhine*]

BER, *adj.*, big [Poya *ber* 'big' ; see *pernonḍ*]

BERIT, *adj.*, big (*f. n.*)

BER PUL, *sb.*, tiger, lit. big tiger, i.e. man-eater [Ta. Ma. Ka. Tu. Te. *puli* 'tiger', Poya *pul* 'id.']

BERE, pl. *-l*, *sb.*, female calf

BELE, *sb.*, period of time [cf. De. Beng. *bela*]

BĒṬ-, *vb.*, to meet [De. *bhēṭ-*]

BOṚ, *sb.*, banyan (De.)

BOKṚA MĒGE, *sb.*, he-goat

BONḌA KETEVUTUL, *sb.*, people of the Bonḍa tribe

BOD-, *vb.*, to swell [cf. Pj. *pōd-* 'to swell through damp', 'wet', see *podonḍi*]

BOYSĀK, *sb.*, month of *vaiśākha* (April-May)

BOṚI, BOḌI, *sb.*, navel [Te. *boḍḍu* 'navel', Pj. *boḍ*, Konḍa *boḍu*, Go. A. *moḍ*, Koya *boḍum*, Do. *podum* ; cf. Kur. *buṭṭī*, Ta. *pokkuḷ*, Ma. *pokkiḷ*, Ka. *pokkuṟ*, Kol. Naik. *ḅogur* 'id.']

BOṚE, *adv.*, very much [Hi. *bəṛē* 'id.']

MAGINḌ SINḌ, *sb.*, man ; husband [Poya *maginḍsinḍ* 'man' ; Ta. *magaṉ* 'son' 'child' 'male person', Ka. *magan* 'son', Tu. *mage* 'id.', Te. *magaḍu* 'male' 'husband' ; *sinḍ*=son (q.v.) ; *maginḍ sinḍ* literally means 'male person'; cf. Beng. *bæṭā-chēlē*. The word is *mag*, while *-nḍ* is the 3rd pers. sing. masc. suffix ; cf. Sav. *magvānḍu*, pl. *magvār* 'man']

MANḌ-, *vb. intr.*, to roll

MANḌP-, MANḌT-, *vb. cs.*, to make to roll

MAY-, MAN-, MAṬ-, *vb.*, to be ; stay [Ta. *maṉṉu* 'to remain' 'stay', Te. *manu* 'live' 'exist', Pj. *men-*, *mend-* (*mĕd-*), *mett-* 'to be', Go. *mandānā* 'to remain', Konḍa *man-*, *mar-* 'to be', Kui *manba* 'id.']

MANDI, pl. *-l*, *sb.*, male calf

MANDAR, *adj.*, many [cf. Ta. *mantai* 'flock' 'herd', Ka. Tu. *mande*, Te. *manda* 'id.', Pj. *manda* 'herd' 'flock' 'company' 'association']

MAYGA MAR, *sb.*, mango tree [Ta. Ma. Ka. *mā* 'mango', Te. *mamiḍi*, Pj. *mĕdi*, Go. Koya *marka*, Konḍa *marka*, Kui *maha* 'id.']

MAYGIL, *sb.*, mango (fruit)

MAYP-, MAYT-, MAYK-, *vb.*, to sharpen [Ma. *mase* 'to rub' 'grind' 'sharpen', Tu. *masiyani* 'to whet' 'sharpen', Pj. *mayp-*, *mayt-*, Kol. Naik. *may-*, Go. *masītānā*, Go. A. *mesiyana*, Konḍa *mer-* 'to sharpen']

MAYPONḌI KANḌ, *sb.*, whetstone

MAR-, *vb.*, to learn [Pj. *mer-* 'to learn', Konḍa *marji-* 'id.']

MAR, (MARIN), pl. *-kil*, *sb.*, tree [Ta. Ma. *maram* 'tree', Ka. Tu. *mara*, Te. *mrānu*, *mrāku*, Sav. *mānu*, Pj. *meri* (st. *mer-*), Kol. Naik. *māk*, Go. *maṛā*, Do. *mar*, Go. A. Koya *maṛa*, *mara*, Konḍa *maran*, Kui *mrahnu*, *mrahunḍi*, Kur. *mann* 'id.']

MARIP-, MARIT-, *vb. tr.*, to teach

MARE, pl. *-l*, *sb.*, hillock [Ta. *malai* 'hill', Ka. Tu. *male*, Te. *mala*, Brah. *mash* 'id.' ; cf. Sav. *marve* 'forest']

MARDIL, *sb.*, medicine [Ta. *marundu* 'medicine', Ma. *maruṅṅu*, Ka. *mardu, maddu*, Tu. *mardu*, Te. *mandu*, Pj. *merud*, Kol. Naik. *mand*, Go. A. *marra, mat* 'id.' ; probably connected with *maram* 'tree' ; cf. Sk. *ōṣadh* 'herb' and *auṣadha* 'medicine']

MĀG, *sb.*, month of *māgha* (Jan.-Feb.)

MAÑGIL, *sb.*, peacock [Pj. *mājil, manjil, mañil*, Ta. *maññai, mayil*, Ma. *mayil*, Tu. *mairu̥*, Konḍa *miril* 'id.', Poya *maññi* 'id.', Sav. *namil* ; cf. Sk. *mayūra*]

MĀ·JIK, *sb.*, rice

MĀYṄ(G)-, *vb.*, to get lost ; disappear [Ta. Ma. *māy* 'to vanish', Ka. Tu. *māy* 'disappear' 'cease', Te. *māyu* 'vanish', Pj. *may-* 'to get lost']

MĀYṄP-, MĀYṄT-, *vb. tr.*, to lose [Pj. *māypip-, māypit-* 'to lose']

MĀY VANDE, *sb.*, middle finger

MĀL, pl. *māsil*, *sb.*, daughter [Pj. *māl* 'id.', Ta. *makaḷ*, Ka. *magaḷ*]

MĀL, *sb.*, wine [Pj. *mēl* 'wine' ; cf. Burushaski *mɛl* 'wine']

MIRIL, *sb.*, kind of grain called in De. *biri*

MIRIYAL, *sb.*, red pepper, capsicum

MĪN, pl. *-il*, *sb.*, fish [Ta. Ma. Ka. *mīn* 'fish' 'star', Te. *mīnu*, Pj. Go. *mīn*, Poya *mīni*, Konḍa *mīnu*, Kui *mīnu* 'fish'; Sk. *mīna* 'fish' (lw.)]

MUṄAN, *sb.*, nose [Ta. Ma. *mūkku* 'nose' 'beak', Ka. *mūgu*, Tu. *mūnku*, Te. *mukku*, Kur. *muy*, Pj. *muvāḍ*, Kol. *muṅgaḍ*, Naik. *muṅgaṛ*, Poya *muṅan*, Go. A. *mussor*, Do. *motsor*, Koya *mosor*, Konḍa *mū·zi*, Kui *muṅgeli* 'nose' ; Te. *muṅgara*, Pj. *muṅgram* 'nose-ring']

MUÑJUR, *sb.*, mucus of nose [Pj. *muñjur* 'mucus of nose' ; cf. Kui *mūsi*, Kur. *mussō* 'id.' ; Sav. *muku simuṛ* 'id.']

MUNḌA, *sb.*, tank [Pj. Kui, Halbi *munḍa* 'id.']

MUNḌE, pl. *-l*, *sb.*, pillar

MUTAM SĪKAṬ, *sb.*, fog (see *sikaṭ*) [cf. Ta. *mancu*, Ka. *manju*, Te. *mantsu* 'dew' 'fog']

MUTTAK, pl. *-er*, *sb.*, old man [Pj. Poya, Kol. Naik. *muttak*, Do. *muito* 'old man' ; Ta. Ma. *mutu* 'old', Ka. *mudu, muttu*, Tu. *mudi*, Te. *mutta* 'an old person', Brah. *mutkun* 'old']

MUNDE, *sb.*, hare ; kind of wild animal called in De. *kāṛa* [Ta. Ma. *muyal* 'hare', Ka. *mola*, Tu. *mugeru̥*, Pj. *mū·da*, Kol. *mīte*, Go. *molōl*, Konḍa *morol*, Kui *mṛāḍu*, Kur. *muīā*, Brah. *murū* 'hare']

MUY-, *vb.*, to cover oneself with wrapper [Ta. *muccu*, *mūy* 'to cover', Ka. *muccu*, Tu. *muccuni*, Te. *mūyu(su)*, Pj. Naik. *muy-*, Go. *mucc-* 'id.'; Kui *munja* 'to be immersed' 'covered', *musa* 'to cover (drum, etc.) with skin', Kur. *muccnā* 'to close' 'shut a door']

MUY-, (NĪR MUY-), *vb.*, to bathe [Ta. *muḻuku* 'to bathe', Ka. *mulu*, *muṇugu*, Te. *munugu* 'id.'; Ka. *mī* 'to bathe', Pj. *mī-*, *mīñ-* 'id.'; Go. *mihītana* 'to wash somebody else', Kui *mīva* 'to bathe oneself', *mīspa* 'to bathe another']

MUYUṚ, *sb.*, dirt [Te. *muṟiki* 'dirt' 'filth', Pj. *mur*, *murru*, Kol. K. *murr*; De. *muṛki* 'id.']

MURTAL, pl. *murtasil*, *sb.*, old woman [Pj. Kol. Poya *murtal* 'old woman', Naik. *murtaḷ*, Go. D. *murtaṛ*, Do. *mutte* 'id.']

MULKEN, *adv.*, much

MŪNḌ, (TIN MŪNḌ), *num.* three (*n.*) [Ta. *mūnṟu* 'three', Ma. *mūnnu*, Ka. *mūṟu*, Tu. *mūji*, Te. *mūnḍu*, *mūḍu*, Pj. *mūndu*, Do. Koya *mūnḍ* (*n.f.*), Go. *mūnḍu*, Konḍa *munḍri*, Kui *muñji* (LSI.), Brah. *musiṭ* 'id.']

MEN, *conj.* and, also, too

MĒY-, *vb.*, to forget [Pj. *meṅg-* 'to forget', Go. *marengānā* 'id.'; Kui *mrānga* 'to be lost'; Ta. *maṟa* 'to forget' 'neglect', Ka. *maṟe*, Tu. *mada*, Te. *maṟacu*, Kur. *modr-* 'id.']

MEYIKP-, MEYIKT-, *vb. cs.*, to make to roam or go astray

MEYONḌI, *adj.*, lost; one who is roaming about

MEYK-, *vb. intr.*, to roam, to go astray, to be misled

MELA, *adj.*, open (De.)

MĒGE, *sb.*, goat [Ta. *mēke* 'she-goat', Koya, Te. *mēka* 'goat', Pj. *mēva*, Kol. Naik. *mēke* 'id.'; cf. Sk. *mēkah* 'goat' (lw.); cf. also Gut. etc. *gime* 'id.']

MOGUL, *sb.*, cloud, sky [Poya *mogul* 'id.'; Ta. *mukil* 'cloud', Ka. *mugil*, Te. *mogilu*, *moyilu*, 'id.', Kui *muḍengi* 'cloud', 'sky', Koya *moyol* 'id.', Pj. *malgur*, Kol. *morgar* 'id.']

MOṄGOL BAR, *sb.*, Tuesday

MOVUL, *sb.*, *mahua* tree (*Bassia latifolia*)

RAÑ ER-, *vb.*, to crawl

RƆCAP-, RƆCAT-, *vb.*, to build a structure (cf. Sk. *rac-*)

RISA, *sb.*, anger [De. *ris*]

RUNḌAP-, RUNḌAT-, *vb.*, to pile, gather

LĀGE-, LĀGEN-, *vb.*, to be angry, to abuse angrily (De.)

LAṬA, *sb.*, grass (De.)

LĀṬI PUN, *sb.*, back bone

LĀNḌI, *sb.*, month of *jyaisṭha* (April-May)

LIND-, *vb.*, to give

LĪM, *sb.*, *neem* tree (*Azadirachta Indica*)

LŌK, *sb.*, man, person (De.)

VAṄ(G)-, *vb.*, to leak [Kui *vānga* 'to leak' 'percolate']

VAṄGER, *sb.*, palate (tongue ?) [Go. A. *venjer* 'tongue', Koya Do. *vanjer* 'id.']

VAṬ-, *vb. intr.* to dry, wither [Ta. *vaṟṟu* 'to become dry' 'grow lean', Ma. *varaḷu*, Ka. *battu*, Tu. *varu*, Te. *vaṭṭu*, Go. A. *vat-*, Kur. *batt*, Brah. *barring* 'id.', Pj. *vāḍ-* 'to shrivel']

VAṬE, *adj.*, barren (woman) [cf. Ta. *veṭṭi* 'uselessness', Ka. *biṭṭi* 'unpaid labour', Te. *veṭṭi* 'uselessness']

VAṬONḌI, *adj.*, dried up

VAḌIN, *postpos.*, upon ; with

VANḌ-, *vb.*, to cook [Pj. *vend-* (*venḍ-*) 'to cook', Konḍa *vān-*, Kui *vaja* 'id.' ; cf. Ta. *vaṇali* 'frying pan', Ka. Tu. *bāṇali*, Te. *bāṇali* 'id.']

VANḌDAN MAGGINḌ, *sb.*, cook

VAT, pl. *-kil*, *sb.*, finger ring [Pj. *vat* 'id.']

VANDE, pl. *-l*, *sb.*, finger [Poya *vande*, Pj. *vanda*, Kol. Naik. *vende* 'finger' ; cf. Ka. Tu. *beral*, Ta. Ma. *viral*, Sav. *vēsa*, Te. *vrēlu*, Go. A. *vaṛanj*, Do. *vaṛnz*, Koya *veṛenj*, pl. *veṛesku*, Kui *vanju*, Kuwi *vansu* 'id.']

VAYKE, *adj.*, empty [cf. Ta. *veṟṟimai* (*veṟu*) 'emptiness', Ka. *baṟi* 'id.', Te. *vaṭṭi* 'empty']

VAR-, VAN-, VAD-, *vb.*, to come out, appear [Ta. Ma. *vā*, *var* 'to come', Ka. *bā*, *ḅar*, Tu. *bala*, Te. *vaccu*, Sav. *rā-*, *vā-*, Pj. *ver-*, *veñ-*, Kol. Naik. *var-*, Go. A. *var-*, *van-*, Go. *waiāna*, Konḍa *vā-*, Kui *vāva*, Kur. *barnā*, *bar*, Malt. *bar*, Brah. *banning* 'id.']

VARSI, pl. *-l*, (usually *pl.*), *sb.*, paddy [Pj. *verci*, pl. *vercil* 'id.', Koya *vañji*, Te. *vari*]

VAL, *sb.*, air, wind [Ta. *vaḷi* 'wind', Pj. *vali*, *valli*, Poya *vallu*, Go. Koya *vaṛi*, Kui *vilu*, *vliu* 'id.']

VĀYIN, *sb.*, rain [Ta. *vāṉ* 'rain' 'sky', Ma. *vāna* 'id.', Ka. *bān*, *bāna* 'sky', Te. Sav. *vāna* 'rain', Pj. *vāni* (st. *vān-*), Kol. Naik. *vāna* 'id.']

VĀṄGUL, pl. *vāṅgusul*, *sb.*, knee

VĀL-, *vb.*, to fly ; jump ; to cross [Pj. *vēl-* 'to fly' 'jump']

VĀSI, *sb.*, lip, mouth [Ta. Ma. *vāy* 'mouth', Ka. *bāy*, Tu. *bāyi*, Te. *vāyi* 'id.', Konḍa *vē·y*, Kur. *bai*, Brah. *bā* 'id.' ; Pj. *vāy* 'mouth of pot']

VĀRTE, *sb.*, rope tying the yoke

VINḌ, *sb.*, bow [Ta. Ma. *vil*, Te. *villu*, Sav. *vilu*, pl. *vinḍl*, Koya *vil*]

VINḌ, VINḌIN, *sb.*, highland for cultivation

VINḌEN, *sb.*, dawn (see *viled*)

VIT-, (VITT-), *vb.*, to sow [Ta. *vittu* 'to sow' 'seed', Ma. *vittu* 'seed', *vitekka* 'to sow', Ka. *bittu* 'to sow' 'seed', Tu. *bittu̥* 'seed', Te. *vittu* 'to sow' 'seed', Pj. *vit-* 'to sow', Kol. Naik. *vit-* 'id.', Go. *wītānā*, Konḍa *vit-* 'id.'; Go. A. *vit-* 'to broadcast seed', *yeddana* 'to sow']

VIRS-, *vb.*, to thresh paddy [Pj. *virc-*, Go. *wissānā*, Kui *vihpa* 'id.']

VILED, *adj.*, white [Ta. *viḷ* 'to become clear', *veḷ* 'white' 'bright', Ka. *beḷ* 'white', *biḷi* 'whiteness', Tu. *boḷi* 'white', *beḷagu* 'to shine', Te. *velidi* 'white', Pj. *vil* 'id.', Kol. K. *veluṅ* 'light', Go. A. *virci*, Kur. *bir* 'id.', *bil-* 'to shine']

VĪṚ-, *vb.*, to sell [cf. Ta. Ma. *vil* 'to sell', Ka. *bil* 'id.', Tu. *bile* 'cost', Te. *vilucu* 'to sell'. Pj. *vīṛ-*, Kol. Naik. *vīr-* 'id.'; cf. Kui *vīṛa* 'to be obtainable']

VEṬ-, *vb.*, to flee [cf. Ta. *viṭu* 'to leave' 'quit', etc.]

VEDRE, pl. *-gil*, *sb.*, bamboo [Ta. *vetir* 'bamboo', Ka. *bidir*, *beduru*, Tu. *beduru̥*, Te. *veduru*, Pj. *vedri*, Kol. *vedur*, Go. *waddur*, Kur. *bassar* 'id.', Koya *vedduṛ* 'id.']

VEY-, VEN-, VEṬ-, *vb.*, to hear [Ta. *vin*, *viṉavu* 'to hear' 'to question', Ma. *viṉavu*, Ka. *vin* 'id.', Tu. *pinu* 'to enquire', Te. *vinu* 'to hear', Pj. *ven-*, *vend-*, *vett-*, Kol. Naik. *vin-*, Kui *venba*, Brah. *bining* 'hear' 'ask'; cf. Go. A. *keñj-*, Kur. Malt. *men* 'hear' 'ask']

VEYTAL NĪR, hot water [Ta. *vennīr* 'hot water', Ka. *bennīr*, Te. *vēḍinīru* 'id.'; cf. Pj. *vey-* '(boiled rice) to be cooked', Go. *wēānā* 'to be cooked', Brah. *bising* 'id.']

VEVE, (usually pl. *vevel*), *sb.*, straw

VĒNDIṬ, pl. *vēndisil*, *sb.*, god [Pj. *vē·diḍ*, *vē·did* 'god'; cf. Ta. *ventu*, *ventaṉ* 'king']

VĒR, *sb.*, root [Ta. *vēr* 'root', Ka. Tu. *bēr*, Te. *vēru*, Pj. *vār*, Kol. Naik. *vēr*, Konḍa *vēla*; cf. Go. A. *śīr* 'id.']

VĒRIG, *sb.*, cat [Poya *verri*, pl. *verrig* 'cat']

VĒLE, *sb.*, sun ; day-time [Ta. *veyil* 'sun-light', *veyil-ōn* 'sun' ; Te. *vēvelugu* 'sun' ; old. Ka. *bisil* 'sunlight' ; Kui *vēla* 'sun', Poya *vēl* 'id.'. Some Kolarian languages like Khaṛia, Juang, Gadba, etc. have words like *beru*, *bero*, *bel*, *ber*, *bela*, etc. for 'sun'. But that word-group seems to have a different source]

SAṬ-, *vb.*, to roast [Pj. *caṭṭ-* 'to roast' 'set fire']

SANḌUP-, SANḌUT-, *vb.*, to open [Pj. *canḍp-*, *canḍt-* 'to open']

SAY-, SAN-, SAD-, *vb.*, to die [Ta. *cā* 'to die', *cettu* 'having died', Ma. *cā*, *cattu*, Ka. *sā*, *sattu*, Tu. *saipini* 'to die', *sāvu* 'death', Te. *caccu* 'to die', *cāvu* 'death', Pj. *cay-*, *can-*, 'to die', Go. A. *say-*, *sā-*, Konḍa *sā-*, Kui *sāva*, Kuwi *hā*, Kur. *khe'ena*, Malt. *keye*, Brah. *kahing* 'id.']

SANIBAR, *sb.*, Saturday

SANEKIN, *adv.*, after a little while [cf. Sk. *kṣaṇa*+*ēka* 'a little time']

SAND-, *vb.*, to grow [Pj. *cand-* 'to grow up']

SANDUP-, SANDUT-, *vb. cs.*, to make to grow

SAPRE, *adj.*, tasteless, insipid [Ta. *cappai* 'flat' 'insipid', Ma. *cappaṭṭa*, Tu. *cappaṭa*, Ka. *cappe*, *sappage*, Te. *cappa*, Pj. *capre*, Naik. *sappu* 'id.']

SAM-, *vb.*, to be rotten [Pj. *cam-* 'to go bad' 'become rotten' ; cf. Ta. *camai* 'to be destroyed', Ka. *same*, *save* 'worn out']

SAMAN KEY-, *vb.*, to level the ground after ploughing (De.)

SAY-, *vb.*, to stay

SARA, *sb.*, grass [De. ; cf. Beng. Hi. *cara* 'fodder', Korku *jhara* 'grass']

SALÑIḌ, pl. *-kil*, *sb.*, son-in-law ; younger sister's husband [Pj. *calñid* 'bridegroom', Kol. *sānzin*, Naik. *sānjin*, Go. *sanne* 'id.']

SAVUL, *sb.*, mortar [Pj. *cavil* 'mortar', Kol. Naik. *savli* 'id.' ; cf. Ta. *avai* 'to beat' 'break', Ka. *aval* 'to pound', Tu. *abay* 'to pound in a mortar']

SAVKOL, SĀKOL, *sb.*, pestle [*sav-* (*savul*) 'mortar' + *kal* 'stone']

SĀṬE, pl. *-l*, *sb.*, mat [cf. Hi. Beng. *cāṭāi* 'id.']

SĀY-, *vb.*, to leave, abandon (generally followed by *kar-*) [Pj. *cāy-*, Kol. Naik. *sāy-*, 'id.']

SIKIL, *sb.*, peon

SIṄGANI, *sb.*, rheum of nose [cf. Kui *sāpangi* 'phlegm' 'mucus' ; Beng. *śikni* 'rheum of nose']

SIṬ-[1], *vb.*, to split; cut [Pj. *ciṭ*- 'to cut' 'split'; cf. Ta. *ciṭeincu* 'to split' 'break'; cf. Pkt. *chinḍ*- 'to split' 'tear']

SIṬ-[2], *vb.*, fire to go out [Pj. *ciṭ*-, Kol. Naik. *kiṭ*- 'id.']

SIṬP-, SIṬT-, *vb. cs.*, to extinguish

SINḌ, *sb.*, son [Pj. *cinḍ*, *cind* 'son']

SINḌUP-, SINḌUT-, *vb. cs.*, to lift; to make to rise

SIPAP-, SIPAT-, *vb.*, to carry on the waist

SINI VANDE, *sb.*, little finger [Ta. *ciṟu-viral*, Ka. *kiṟu biralu* 'little finger'; Ta. *ciṇmai* 'smallness', Ma. *cinna* 'small', Ka. *cinna*, Tu. *kinni*, Te. *cinna*, Pj. *cin*, Kur. *sanno*, Brah. *chunak* 'small' 'little']

SIR,[1] pl. -*kil*, *sb.*, buffalo [Pj. *cir*, Kol. *sir*, Naik. *śir*, Poya *sirru* 'buffalo']

SIR,[2] pl. -*gul*, *sb.*, nerve [cf. Sk. *śirā* 'nerve']

SIRIṄG, *adj.*, black [cf. Pj. *ciruṅ*, Kui *sīnga* 'black']

SIRIṄGE PINDE, *sb.*, black fly

SIRIS, *sb.*, day [Pj. *ciric* 'day'; Kol. *ājir* 'day-before yesterday' 'that day', *ējir* 'some day', Naik. *āsir* 'day-before-yesterday' (lit. 'that day')]

SIREL, *sb.*, mouse [*sir* (<Ta. *ciṟu* 'small') + *eli* 'rat'; cf. Ta. *ciṟṟeli*, Ka. *kiṭṭili*, Te. *ciṭṭeluka* 'small rat'; Poya *sire*, pl. *sirel* 'rat']

SIRṄAṬ, *adj.*, rusty, black

SIRṄAṬṬE, *infl. adj.*, black, (*f. n.*)

SIRṄAṬ(Ṭ)ONḌ, *infl. adj.*, black (*m.*)

SIRTAL, SIRTOL, *sb.*, evening [Pj. *cir cīkoḍ* 'evening', lit. 'buffalo-darkness'; cf. Naik. *tolli* 'early morning']

SIRMUL, *sb.*, sambhar [Pj. *cirmol*, *cirmul* 'sambhar']

SIDAN, *adj.*, things to be given; *sidan lōk* 'the person who gives'

SINAR, *sb.*, people of the Jhoṛea-Poroja tribe

SILP-, SILT-, *vb.*, to rise

SĪ-, SĪN-, SIY-, SĪD-, *vb.*, to give [Ta. Ma. *ī* 'to give', 'bestow', 'grant alms', Ka. *ī* 'give', 'allow' 'permit', Te. *ī*, *ichchu*, Sav. *sɛ*˙, (or *tē*-, *ī*-), Pj. *cī*-, *cīn*-, Kol. Naik. Poya *sī*-, Go. *siānā*, Koya *ī*-, Konḍa *sī*-, Kui *sīva*, Kuwi *hiali*, Kur. *ci'inā*, Malt. *ciye* 'give']

SĪKAṬ, *sb.*, darkness [Pj. *cīkoḍ* 'darkness']

SUKKUR BAR, *sb.*, Friday

SUJA (*j*=*z*), *sb.*, needle [Konḍa *sūji*, Kui *sūsa* 'id.'; cf. Sk. *sūci* 'id.']

SUṬE, *sb.*, top-knot [Ka. Te. Tu. *suṭṭu* 'crest of hair']

SUTOK, *sb.*, menstruation

SUTTOṚ, *sb.*, buttock [cf. Hi. *cūtər* 'id.']

SUP, *sb.*, salt [Pj. *cup*, Kol. Naik. Poya *sup*, Go. *sawwōr*, *sovar*, *hovar*, *ovar*, Kui *sāru*, Kuwi *hāru* 'id.'; Ta. Ma. Ka. Tu. Te. *uppu* 'salt', Sav. *upu*]

SUPĀR, pl. *-til*, *sb.*, tamarind [Pj. *cupāri*, pl. *cupārul* 'id.']

SUPĀRTIL, *adj.*, sour

SURṬE, *adj.*, sour (*n.*)

SŪṚ-, *vb.*, to see [Te. *cūcu* 'to see', *cūḍiki* 'vision', Sav. *sūṛ-*, *sūd-*, Pj. *cūṛ-*, Poya *sūṛ-*, Go. *huṛāna*, Go. A. *sūṛ-*, Koṇḍa *sūṛ-*, Kui *sūṛa* 'id.', Do. Koya *ūṛ-*, Kur. *ēr-*]

SEG, pl. *-ul*, *sb.*, muscle ; flesh (see *seppul*)

SEṬ, pl. *-kil*, *sb.*, sickle [Pj. *cetal*, Go. *saṭaṛ*, Go. A. *seṭeṛ* 'sickle', Koya *eṭa*, 'id.']

SEY-, SEN-, *vb.*, to go [Te. *canu* 'to go', Pj. *cen-*, *cend-*, Koṇḍa *saṅ-*, *son-*, *sor-*, *sol-*, 'to go', Do. *an-* (*han-*); cf. Santali, Ho, Mundari, Korku *sen*, Koṛwa, Khaṛia *seno*]

SEPPUL, *sb.*, flesh, game [Pj. *cep*(*p*) 'id.']

SEMLI, *sb.*, silk-cotton tree, Sk. *śālmali* 'id.'

SEYAN, *adj.*, that which is past ; *seyan neliṅ* 'last month'

SER, *sb.*, corpse

SĒPAL, pl. *sēpakil*, *sb.*, boy [Pj. *cēpal*, Poya *sēpal* 'boy']

SĒPEṬ, *sb.*, broom [Ka. *cīpara* 'broom', Te. *cīkili*, *cīpuru*, Sav. *sīpur*, Pj. *cēpid*, Kol. K. *cīpur*, Naik. *sīpur*, Kui *sēperi* 'id.' ; Go. *saiyāna*, *heyāna* 'to sweep', Koṇḍa *sīpa-*, Kui *sēpa* 'id.', Kuwi *hēpinai* 'broom', Malt. *cīce* 'to wipe' 'clean', *celaki* 'broom', Kur. *cī·cnā* 'to wipe' ; Ta. *cīku* (*ciḷku*) 'broom', *cī*, *cīy* 'to sweep' 'wipe', Ma. *cīka* 'comb' 'polish' 'scrape']

SĒLAL, pl. *sēlasil*, *sb.*, sister [Pj. *cālal*, Go. *selār* 'sister']

SOṬAṬOND̤, *infl. adj.*, *sb.*, lame (*m.*)

SOṬIṬE, pl. *soṭiṭev*, *infl. adj.*, *sb.*, lame (*f. n.*)

SOTOK, *sb.*, good omen [De. *sɔntɔk* 'id.']

SOP-, SOT-, *vb.*, to climb [Pj. *copp-*, *cott-* 'id.']

SOMBAR, *sb.*, Monday

SOYUP-, SOYUT-, *vb.*, purchase [cf. Gutob *sop-* 'to seize' 'buy', Santali *sap*', Mundari, Ho *sab*', Korku *sā-* 'to hold']

SOYP-, SOYT-, *vb.*, to send [Pj. *codp-*, *codt-* 'to send']

SOṚ, pl. *-gul*, *sb.*, low-land for cultivation of rice

SOLKEN, *adj.*, straight

SŌRP-, SŌRT-, *vb.*, to pour [Pj. *cōrp-*, *cōrt-* 'to strain off water from boiled rice' ; cf. Ta. Ma. *cōr* 'to trickle' 'flow']

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Items of Dorli, Koya, Koṇḍa, Poya, Savara and many items of Kuṛukh have been quoted from the author's field-notes.

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Arjan Dass Gagan Dass (Lib), Santacruz Air Port.
Bhayani Bros. (R).
Charles Lambart & Co., P.B. No. 1032.
Co-operators Book Depot, 9, Bake House Lane, M. G. Road.
Current Book House, Hornby Road.
Current Technical Literature Co., Ltd., 133, M. G. Road.
D. Wamadio & Co (R).
Elpees Agencies.
International Book House Ltd., Ash Lane, M. G. Road.
Indo Overseas Trading Co.
International Agencies, 195, Hornby Road (R).
Lakhani Book Depot.
New Book Co., 188-190, Hornby Road.
P. P. H. Book-Stall.
Popular Book Depot, Lamington Road.
P. H. Rama Krishna & Sons, Shivaji Park Road No. 5 (R).
**Suptd., Ptg. & Sty., Queens Road.*
Sunder Dass Gain Chand, 163, Samuel Street.
Shreyansh Prakashan, 46-48, Champa Galli (R).
Taraporevala Sons & Co. S/S D.B.
Thacker & Co.
Tripathi & Co. S/S N.M., Princes Street.
The Kothari Book Depot, King Edward Road.
The Book Centre Ltd., Ranade Road, Dadar.
Wheeler & Co. S/S A. H., 249, Hornby Road..

CALCUTTA—
Chakravarty Chatterjee & Co., Ltd., 15, College Squre.
Chatterjee & Co., 3, Bacha Ram Chatterjee Lane.
Dass Gupta & Co. Ltd., 54/3, College Street.
Eastern Trading Co., 64A, Dharmatala Street (R).
Firms K. L. Mukhopadhaya, 6/1A, Bancha Ram Akrur Lane.
Hindu Literary, 69A, Boloram De Street.
K. K. Roy (R).
Lahiri & Co., Ltd., S/S S. K.

*For Hindi Publications.

List of Agents for the sale of Government of India Publications as on 7-12-56—*contd.*

CALCUTTA—*contd.*
M. C. Sarkar & Sons Ltd., 14, Bankim Chatterjee Street.
M. N. Roy Choudhury.
Newman & Co.
Orient Book Co., 9, Shyama Charan Dey Street.
Oxford Book & Sty., Co., 17, Park Street.
R. Cambray & Co. Ltd., Kent House, P-33, Mission Row Extn.
Sarkar & Sons Ltd., S/S S. C. 1/1/1C, College Square.
Thacker Spink & Co. (1933) Ltd.

CALICUT—
P. K. Brothers, Huzur Road.

CHANDIGARH—
Jain Law Agency, Flat No. 3, Sector No. 22.
Rama News Agency.
**Supdt. Govt. Printing & Sty., Punjab.*

COCHIN—
Saraswat Corporation Ltd., Main Bazar Road.

CUTTACK—
Cuttack Law Times.
Parbhat K. Mahapatre, Chandi Chowk.
**Press Officer, Orissa Sectt.*
Utkal Stores, Balni Bazar.

DEHRA DUN—
Bishen Singh (R).
Jugal Kishore & Co.
National News Agency, Paltan Bazar.

DELHI—
Atma Ram & Sons, Kashmeri Gate.
All India Educational Supply Co. (R).
Aggarwal & Co. (R).
†Behri Brothers, 188, Lajpat Rai Market.
Bawa Harikishan Dass Bedi (Vijay General Agencies), 9-E, Sadar Thana Road, G.P.O. Box, No. 2027.
Bookwell, E-4/8, Krishna Nagar.
B. Nath & Brothers, 3808, Charkhewalan (R).
Dhanwantra Medical & Law House (R).
Federal Law Book Depot, Kashmeri Gate.
Finance Budget Publishing Ltd. (R).
General Book Depot.
Imperial Publishing Co., 3, Faiz Bazar, Daryaganj.
Indian Army Book Depot, 3, Daryaganj.
J. M. Jaina & Brothers, Mori Gate.
Knowledge Emporium (R).
Metropolitan Book Co., Delhi Gate.
N. C. Kansil & Co., Delhi Gate.
New Stationery House, Subzimandi.
Raja Brothers (R).
Universal Book & Sty. Co., 16, Faiz Bazar (R).
University Book House (R).
Youngman & Co. (Regd.), Egerton Road.

DHANBAD—
Ismag Co-op. Store Ltd., Indian School of Mines & Applied Geology.

DHUBRI (ASSAM)—
The Students Library (R).

ERNAKULAM—
Bharat Stores.
Probhat Book House (R).

FEROZEPORE—
English Book Depot.

GUNTUR—
Bharat-Book Centre.
Globe Traders.

GORAKHPUR (U.P.)—
Halchal Sahitya Mandir (R).

GWALIOR—
M.B. Jain & Brothers.
Saraswati Sadan (Loyal Book Depot).
**Supdt., Ptg. & Sty. (M.P.).*

HANAMKONDA—
Deccan Book Stall.

HOSHIARPUR—
Universal Book Stores.

HYDERABAD (DN.)—
**Director, Govt. Press (Publication Bureau).*
Hyderabad Book Depot.
Peoples' Book House, Nizamabad Road.
Swaraj Book Depot, 1368, Lakri-ka-pul.

INDORE—
Rupayama Rampur Wala Buildings.
Shri Indore Book Depot, 33, Mahatma Gandhi Road.
Wadhwa & Co., 56, Mahatma Gandhi Road.

JAIPUR CITY—
Garg Book Co., Tripolla Bazar.
**Govt. Ptg. & Sty. Deptt., Rajasthan.*
Rajasthan Pustak Mandir, Tripolla Bazar.
Vani Mandir, Sawai Mansingh Highway.

JAMMU (TAWI)—
Krishna General Stores, Raghu Nath Bazar.
Students' Stores, Raghu Nath Bazar.

JAMNAGAR—
Swadeshi Vastu Bhandar.

JAMSHEDPUR
Amar Kitab Ghar, Diagonal Road, P.B. 78.

JODHPUR
Chopra Brothers, Tripolla Bazar.
Dawarka Dess Rathi.
Kitab Ghar, Sojati Gate.
Mahesh Book House (R).

JUBBULPORE—
Modern Book House, Jawaharganj.

JULLUNDUR CITY—
Hazooria & Sons, Mai Hiran Gate.
International Book & News Co., G.T. Road (R).
Jain General House.
University Publishers.

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*For Hindi Publications.

†(Has a branch at Khan Market in the name of Behri Sons).

List of Agents for the sale of Government of India Publications as on 7-12-56—*contd.*

KANPUR—
Advani & Co.
Sahitya Niketan.
Universal Book Stall, Th Mall.

KAPASAU (RAJASTHAN)—
Namdhar Brothers (R).

KARNAL—
Malhotra & Co.

KHANDWA—
The Suresh Trading Co.

KHURJA—
Bharati Mandir, 31-C., Nai Basti.

KODARMA
The Bhagwati Press, P.O. Thumsitelaiya.

KOLAHPUR
Maharashtra Granth Bhandar (R).

KOTTAYAM—
The Vidyarthi Mittram Book Depot, P.B. No. 8.

KOZHIKODE
K. P. Brothers (R).

KUMTA—
S. V. Kamat.

KURNOOL
Fineland Agencies (Regd.)

LUCKNOW—
Balkrishna Book Co., Ltd., Hazaratganj.
British Book Depot, 84, Hazaratganj.
Law Book Agency, 29-A, Katchary Road.
Ram Advani, Hazaratganj.
Soochna Sahitya Depot (State Book Depot, U.P.).
Universal Publishers Ltd., Plaza Bldgs.
Upper India Publishing House Ltd., Literature Palace.

LUDHIANA—
Loyall Book Depot.
Mohindra Brothers (R).

MADRAS—
Accounts Test Institute, P. O. 760, Egmore.
C. Subhiah Chetty & Co., Triplicane.
Higginbothams.
K. Krishnamurty, Mount Road.
Presidency Book Supplies, 8, Pycrofts, Triplicane.
Simham Publishing Co.
**Supdt. Govt. Press, Mount Road.*
Vardhachary & Co.

MADURAI—
E. M. Gopal Krishna Kone, North Chitra Street.
Viveka Nanda Press, 48, West Masi Street.

MANDSAUR—
Sikhwal News Agency.

MANGALORE—
U. R. Shenoy & Sons, Car Street.

MASULIPATNAM—
M. Seshachalam & Co.
Triveni Publishers.

MEERUT—
Hind Chitra Press.
Loyall Book Depot, Chhipi Tank.
Prakash Educational Stores.
Universal Book Depot.

MORADABAD—
National Book Depot.

MYSORE—
Chandra Stores, New Statue Circle (R).
H. Venkataramaiah & Sons, New Statue Circle.
J. Nanu Mal & Sons, Lansdown Bldgs.

NAGPUR—
New Book Depot, Modi No. 3, Sitabuldi.
**Supdt., Govt. Ptg. (M.P.).*
Western Book Depot.

NAINITAL—
Consul Book Depot.

NEW DELHI—
Ajmeri Gate Paper & Sty. Mart, 1/6-B, Block, Ajmeri Gate Extn.
Amrit Book Co., Connaught Circus.
Bhawnani & Sons, Connaught Place.
Central News Agency, Connaught Circus.
Empire Book Depot, 278, Aliganj Lodhi Road.
English Book Stores, 'L' Block Connaught Circus.
Faqir Chand Marwah & Sons, Khan Market.
Hind Book House (R).
Jain Book Agency, Connaught Place.
Jayna Book Depot, Bank Street, Karol Bagh.
Luxmi Book Store (R).
Mehra Brothers, 50-G, Kalkaji.
Najug Traders, Original Road, Karol Bagh.
Oxford Book & Stationery Co., Scindia House.
Ram Krishna & Sons (of Lahore), 13/13, Connaught Place.
Raj Book Depot, 1, Bengali Mal Market.
Saraswati Book Depot, 15, Lady Hardinge. Road.

*For Hindi Publications.

List of Agents for the sale of Government of India Publications as on 7-12-56—*concld.*

NEW DELHI—*contd.*
- Sikh Publishing House Ltd., 70/C, Connaught Place.
- Suneja Book Centre, 24/90, Connaught Circus.
- Taneja Book & Stationery Mart, Raisina Road.
- United Book Agency, 47, Amritkaur Market, Paharganj.
- Venus Sales Corpn. (R), Karol Bagh, New Delhi.

ONGOLE—
- Shri D. Sreekrishnamurthy, Prop. Abhyudaya Book Circulating Co.

PALGHAT—
- Shri V. K. Ramalingam, Vadakkanthara (R).

PATHANKOT—
- The Krishna Book Depot.

PATIALA—
- Jain & Co., Bazar Shah Nashin.
- **Supdt., Bhupendra State Press.*

PATNA—
- Book Centre, Near B. N. College.
- J. N. P. Agarwal & Co., Padri-ki-Haveli.
- Lakshmi Trading Co., Padri-ki-Haveli.
- Moti Lal Banarasi.
- Novelty & Co. (R).
- Pahuja Brothers, Rajendra Path (R).
- Scientific Book Co. (R).
- **Supdt., Govt. Printing, Bihar.*

POONA—
- Deccan Book Stall, Ferguson College Square Road.
- Imperial Book Depot, 266, Main Street.
- International Book Service, Deccan Gymkhana.
- N. R. Bhalerao, 602, Shanwar Peth.
- Raka Book Agency.

PUDUKKATTAI—
- P. N. Swaminatha Sivam & Co., East Main Street.

RAIPUR—
- Kasimud-Din & Sons, Gole Bazar (R).

RAJKOT—
- Mohan Lal Dossabhai Shah.

RANCHI—
- Ideal Book Stores, Main Road.

REWA—
- **Supdt. Govt. State Emporium, V.P.*

ROORKEE (U.P),—
- Cambridge Book Depot (R).

SAGAR (M.P.)—
- Students Book Depot (R).

SECUNDERABAD (DN.)—
- Hindustan Diary Publishers.

SHILLONG—
- Chapla Book Stall (R).
- **Supdt., Assam Sectt. Press.*

SIBSAGAR (ASSAM)—
- T. Chuttya (R).

SILCHAR (ASSAM)—
- Shri Nishith Sen (R).

SIMLA—
- Azad Kitab Mahal, Stall No. 13.
- J. Ray & Sons (India) Ltd.
- Maria Brothers, 94, The Mall (R).
- Minerva Book Shop, The Mall.
- New Book Depot.
- **Supdt., Himachal Pradesh Govt.*

SIROHI—
- Milapchand Balbebutmal Haran, Kessar Road.

SONEPAT—
- United Book Agency.

SRINAGAR—
- The Kashmir Book Shop, Residency Road.

SURAT—
- Shree Gajanan Pustakalaya, Lower Road.

TRICHINOPOLY FORT—
- Palanippa Brothers, Teppakulam.
- S/S Krishnaswami & Co., Teppakulam.

TRIVENDRUM—
- International Book Depot, Main Road.
- **Supdt. Govt. Press, Travancore-Cochin.*

VELLORE—
- S. Venkatasubhan, Law Booksellers.

VIJAYAWADA—
- Hindustan Diary Publishers.

UDAIPUR—
- Vidya Bhawan (R).

VIZAGAPATAM—
- Book Centre, 11/97, Main Road.
- Gupta Brothers, Vizia Buildings.
- M. S. R. Murty & Co.

WARDHA—
- Swarajya Bhandar, Bhaji Market.

Govt. of India Kitab Mahal Quensway, Opposite India Coffiee House, New Delhi. Govt. of India Book Depot, 8, Hastings Street, Calcutta.	For local sale only.
High Commissioner for India in London, India House, Aldwych, London, W.C.2.	For all enquiries and orders from Europe and America.

*For Hindi Publications.